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LEND A HAND.

A RECORD OF PROGRESS.

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The death of General Armstrong called forth, of course, expressions of regret from all parts of the nation. "He was the first citizen of the nation," said Dr. Gordon at the Old South Meeting House,—and thousands of those most competent to judge would assent to that estimate. Two important public meetings were held in Boston to give voice to the general sense of his service to the nation, and to the personal affection which, everywhere and always, he inspired.

He was educated in the Sandwich Islands, where his father, Dr. Armstrong, was, for his life long, one of the most important of the remarkable company of missionary leaders. He had therefore those prime advantages for early life—first, of life in the open air,—an advantage which cannot be overestimated; second, of life under the conditions which idealists would impose,—idealists of an exacting school of religious conviction, for Armstrong's personal life, as God ordered it. This early life gave him the experience, not easily gained in any smaller school,—of dealing with a race of men who, for any reason, are inferiors to their teachers. The problem which in 1866 and 1867 came before Armstrong in Hampton was not, in principle, different from that which confronted his father and the other men who had to train the Kanakas of the Sandwich Islands to the methods and duties of what is called civilized life.

Happy in the beginning of his education, he was happy again in passing into manhood, under the eye and with the personal friendship of Mark Hopkins, at Williamstown. It was President Garfield who said that his idea of a University took form in the picture of a slab bench with Mark Hopkins at one end and the pupil at the other. When Armstrong sat face to face with Dr. Hopkins, General Garfield's vision was made real in a fashion which the Recording Angel might have been glad to see.

I do not know what had been his dreams of after life. But they had to give way, fortunately for the nation, before the demands of the war. He entered the army, — of course,— as any one would say of him who knew him ;—and almost at once you find him in command of colored troops fighting for their own freedom, and for the freedom of mankind. One likes to think of the enthusiasm which these new-made men had for the young Murat, whose business it was to train them and lead them.

Armstrong soon attracted General Howard,—whose connection with the training of the freedmen was so honorable. As soon as the war was over, Armstrong found himself in command of what was left of the "contraband" camp, at the very Hampton, which had become historical when General Butler, four years before, gave the new meaning to the word "contraband," by announcing that fugitive slaves were contraband of war. By a certain divine foresight, Armstrong conceived plans which were to make the tumble-down barracks of the Hampton of 1866 into the university of substantial buildings which meet the purposes of the University,—as it may fairly be called,— of the Hampton of today.

The American Missionary Association, had long years before, broken off from the American Board of Commissioners for Foreign Missions, in the feeling that before much was attempted in spreading Christianity abroad, a decent regard to the opinions of any true children of God required that a great deal should be done in the business of annihilating slavery, and of elevating the enslaved races. This society from the

moment that the Union forces had made any foothold in the South, followed the army with its teachers, and established schools for the enfranchised slaves. General Armstrong began the enterprise which has proved so successful at Hampton, under the auspices of this loyal and sturdy society. The government turned over to them what it had to turn, in the shape of barracks no longer needed, for contrabands or for soldiers. And here was the slab bench, on which Armstrong was to sit at one end,—with four million emancipated negroes at the other.

All over the country schools were springing up for teaching the children of the freedmen their letters, and carrying them through the elementary branches of education. The large religious communions were establishing schools of the secondary grade, which should carry young men and women farther, so soon as any were fitted for more advanced courses of education. The teachers in these schools, were, to a considerable extent, enthusiastic emigrants from the Northern States,—who had volunteered for such service in their eagerness to do something for the nation, and for the future of the Negro.

Armstrong saw, at the very start, that the most important duty in hand, the central duty of all, was to train men and women from the emancipated slaves, who would be able to act as teachers of these schools. He did not believe, that in the long run, it was advisable to carry them on with white teachers. For he saw that if the slaves were really to become free men, they must understand that they and theirs were competent to fulfill any requisition that is made upon free men.

His experience in the Sandwich Islands was enough to show him, that the training to be given to such teachers was not to be merely a training to literary or scientific accomplishment. It was no business of black-board and chalk,—of pen, ink and paper,—which all parties had before them. From the first, he insisted that the school to be formed must be an industrial school, as well as a normal school, of that

kind to which people were to a certain extent accustomed. Whoever went from his school upon the frontier, was to be able, he said, to mend a harness or a tin pail. He was not to be learned in books and yet to prove a fool to every day business.

More than this, from the very first, Armstrong said that he meant to make a class of teachers. He meant to have a class of men in the country whose business it should be to establish schools wherever they lived. Their occupation and wages should depend on there being schools. Their bread and butter and the clothes on their backs should be evidence that their schools had succeeded. To such an enterprise, which, as it proved, was to extend as far as the nation, he devoted those first years of peace. And in this enterprise, so large in its demands and its purposes, he was loyally sustained by the American Missionary Society.

Whoever shall write the real history of this country for the last half century, will have to record what was, perhaps, a natural depression of feeling on the part of the friends of the Union, which, whether natural or not, was most unfortunate for the country. It was very natural that everybody should try to persuade himself that with the surrender at Appomattox the whole "unpleasantness" was over. Even public spirited men tried to think that no more was required of them. Mr. Seward, and hundreds like him of the old anti-slavery men, went to their graves saying that they had won everything which was to be asked. There are hundreds of their associates who, in their old age, chatter the same false gospel now. It was not unnatural that northern men should say to the Negro, "we have freed you at an expense unheard of, of men and money. Now you must take care of yourself." And on the other side, it was hardly to be expected that the men of the south should give much for an experiment conducted in face of their own theory, and in opposition to their best effort.

This reaction set this country back by nearly half a century. It was in the face of such reaction that General

Armstrong tried to lay his corner stones. He went to his work with that sunny cheerfulness with which he always carried it along afterwards. Probably when he began, he did not anticipate the magnificent proportions which it attained. If he had prophesied such a future, people would have said he was crazy. This, indeed, is what they say of most prophets. But he was not the man, then or afterwards, to talk much of what he was going to do in the future. To do the duty next his hand was his business.

His relations with the Missionary Association were always pleasant. But it did not require many years to show that the Hampton Institute must be conducted as an independent institution, and with the ready assent of all parties it was incorporated with its own Board of Management.

Were it for nothing but the remarkable administrative skill which General Armstrong showed, as head of a great institution of learning, he would be long remembered. He watched, with close practical attention to detail, every step forward and upward in the evolution of the great university, which he was creating; and which he was creating without patterns or examples for his guidance. He showed, very early, that remarkable knowledge of men, which is one of the rarest attributes of genius. As the college grew, it was necessary that the business administration, and much of the detail should pass into other hands. But, from the very beginning, he showed thorough business ability in the direction of details, even when everything fell upon him. And, when the time came for a larger staff and subdivision of the duty of oversight, he showed the same ability in the arrangements which he made for such division of responsibility.

At Hampton, therefore, he was known from the first, as a teacher, interesting and inspiring, whose presence was welcome in every classroom, and whose own classes where he conducted classes personally, were alive with his interest and courage. His spirit and ingenuity showed themselves in a hundred devices by which the self-respect and hopefulness of the pupils should be encouraged. Here was

a great necessity. These pupils—young men and young women—had been, generally speaking, born in slavery. As by a flash from an open sky they had been made free in the eye of the law. But freedom at law did not make freedom in reality. Least of all did it give the poise and confidence, without conceit or arrogance, which characterize real freedom. It was the business of Hampton to create an *esprit du corps*, and a set of personal habits which should secure rich characteristics. And General Armstrong appeared at his very best in his plans in such directions.

The people of the Northern States knew him best, however, as in a hundred visits here and there, he laid before men and women of foresight and resolution the great necessities involved in the success of Hampton,—or one might say,—in the practical education of a race of slaves. Here he had to make head against that torpor, which was not quite indifference, which has been described. And here his work was marvellous. It seemed almost magical. The result of it is that he has brought together, in a common zeal, and in harmonious counsel, people of all religious communities, men and women who had not been in the habit of co-operating with each other,—to each of whom he has shown opportunities for taking hold—each in his own way,—of a great enterprise of which the outcome is infinite.

His appeal is called magnetic—because that word is a convenient one, when we have a power which we cannot define or describe.

As Hampton enlarged itself, and the success of his plans became evident, the Chief of Hampton was respected more and more as an authority in education. At a moment when the National Government, or its agents, seemed hopeless as to what should be done with some Indian youths for whom it was responsible, somebody asked General Armstrong if Hampton, which had done so many other things, could not take care of them. He accepted the charge with the same alacrity with which he would have led a troop of cavalry in earlier days. The success which he attained has

made one of the brightest points in the difficult Indian problem.

The several speakers at the great memorial meetings have called new attention to the light-hearted spirit in which General Armstrong attacked every new endeavor, necessary for his plans, and his certainty of success. "He seemed to have so much fun in him," as some one said. This was indeed a very striking element in his life and character. But it did not show any triviality or indifference to profound thought, or inability for the most serious emotion.

It seemed rather the outcome of his profound conviction that his enterprise was one of those necessary steps in the advancement of the world, which the God of the world had determined on and which he meant to carry through. General Armstrong relied, therefore, and relied absolutely, on the Infinite Alliance. There was no such word as Fail for him; and he was not plagued by the fear or danger of failure. Such confidence did not make him rash or imprudent. It could never be said that he pushed forward his own school faster than it ought to grow. But it did give him the definite purpose and the cheerful persistency of appeal which secured for him his victories.

COLLEGE SETTLEMENTS.

The College Settlements will hold the first international conference July 16-23, in connection with the educational congresses, at Chicago. Rev. Samuel A. Barnett, founder of Toynbee Hall, Mr. Ingram of Oxford House, Professor Geddes of Edinburgh and Mrs. Humphrey Ward will be present. Miss Addams, founder of Hull House of Chicago, and Charles Zeublin are chairmen.

At Chautauqua, there will be a conference July 10-15, where the methods of the College Settlement of Rivington Street, New York City, will be fully explained and discussed.

XUM

COLLEGE NEIGHBORHOOD WORK.

BY F. D. WHEELOCK.

The Hampton Institute, which I represent, does not lay claim to the title college, hence the wording of the subject assigned us for discussion cannot be strictly applied to our school. It, however, lays great stress upon Christian training and endeavors to inculcate a missionary spirit.

As a means to this end, every student is expected, before graduating, to do some mission work in the immediate neighborhood of the school.

In the discussion of this subject, I shall aim to be direct and practical, bringing to your mind simple illustrations from personal experience, hoping by so presenting it, you may be able the better to carry home with you some thoughts that may be of practical value to you in the future.

The church calls for more of the apostolic spirit. In her desire to reach the masses, she is going out from her beaten paths and using practical methods for the accomplishment of her object. The extension of college work, the awakening of the missionary societies to new fields of labor, the effort of the Young Men's Christian Association to further extend its usefulness, all call for trained men. College neighborhood work offers an opportunity for training that will fit a young man to enter one of these avenues of usefulness.

The surroundings of nearly every school for higher instruction, are in most particulars similar, and the work done by one, can in a greater or less degree, be done by all.

Read at the Colored Y. M. C. A. Conference, Norfolk, Va., March 25, 1983.

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Every college neighborhood has its unconverted to whom the Word of God should be carried; its poor who do not attend church, its prison-bound who need the ministry of love, and in most cases its Sunday schools and churches. These are the open doors for college association workers.

To secure success in any undertaking, great care must be exercised in the beginning. At the commencement of the term, the organization of the various committees is in order. Of these committees, the religious work committee should come first, and be selected with care; for upon them falls not only the direction of the spiritual work to be done among the members of the Association, but also the general direction of all the religious work. They map out the plans to be followed in the neighborhood work, and in turn deliver the same to the members of the College Neighborhood work committee, whose duty it is to see to the execution of them.

After a survey of the field, finding places where the workers are most needed, the Neighborhood Work Committee calls for volunteers. And, right here, no matter how humble or how few the talents possessed by the volunteers, none should be turned away, for experience has taught us that for anyone who has a desire, some work can be found.

The name of each should be taken, and later selections made, according to the individual fitness for the work.

The first field entered by our workers, and the one in which the largest number is engaged (twenty two in all) is the Sunday school. This number does not include the young women. In our neighborhood there are five churches, having Sunday schools, to whom we send teachers. Usually the superintendents of these schools send over for workers, stating the number wanted, or otherwise the one in charge of the missionary work enquires of the superintendents the number needed and they are supplied accordingly.

Besides these five Sunday schools, there are three others, two of which are entirely run by us, having superintendents from our number; the other one has a local superintendent, but gets its full corps of teachers from us.

XUM

The various settlements around our school sprang into existence during and after the war, when thousands of poor colored people flocked to that section in search of protection, which resulted in a number of widely separated settlements known as "Little England," "Buckroe," and "Slabtown."

At the first named place, the students have, for more than eight years, been carrying on an independent Sunday school having seven teachers in all, with an average attendance of sixty scholars.

It was discovered at the beginning of last year, that the membership had outgrown its quarters; a larger room was needed. In June of the same year, the superintendent laid plans for enlarging the building. The plans were presented to the school, and were favorably received, with some doubt as to where and how the money could be raised; for the people are very poor. However, the task was taken up with a determination to make the house large enough to accommodate the increased membership. In six months the house was completed; and in seven it was paid for at a cost of $102 dollars.

This Sunday school is needed, because the neighborhood has no church.

It has given within the last year $2 to foreign mission work, and $4.50 to educational purposes; sums small in themselves, but which mean a great deal for those poor children, aside from the value taught by the spirit of giving.

This is but one example; at the other schools similar work is being done, and the influence for good upon both the children and teachers is inestimable.

To better prepare the Sunday school workers for their work, a special Bible Class in which the lesson should be studied a week ahead, ought to be organized.

The lesson should be taught and studied in such a manner that it can be given out again. All of our workers attend such a class, and take the lesson with that object in view.

In inviting your attention to another legitimate field of college neighborhood work, I will take you to the jail.

Any one who is acquainted with prison life, knows that it is no ideal existence, and in most sections there is great need of prison-reform. Into the jail comes but little of cheer or hope, and in this field there is always a demand for active, practical Christian work, especially when we think of the words of our Master, "Sick and in prison and ye visited me not."

In the selection of workers for this field, the very best should be chosen, as it will be their lot to meet characters of all description. Fortunately for the past two years, we have had on our list for this work, a young man who intends to make the ministry his life's work. So great has been the influence of the work upon him, that when asked to change at the beginning of the term, he said that he could not give it up. Six men go regularly, and often several others join the number to assist in the singing.

The service should be informal; opening with singing, prayer, and the reading of the Bible. Some one of the number should be prepared to speak on a special subject, and the thought should be expressed in a simple and direct manner.

Hardened as some of the characters are, they all seem to respect the meeting, and some gladly join in the service. Many a time the effect of the singing and earnest presentation of the Word causes a tear to trace its way down the cheek of one who has seen happier days. Often as a result, a reformed life is begun. In fact, the workers in this field report three who expressed a determination to follow Christ, and others in past years who have entered the Christian life. This, however, is not always an encouraging field of labor. Often you will return feeling that your work has been in vain, but who can tell what a harvest may be produced by the seed planted?

Do not go to such places empty handed, but take with you papers and flowers, which are always gratefully received.

Truly this is a grand field!

Turning from this work let us take a look at another.

Here is a class of people, who have not committed any crime, yet are in a sense prison-bound, with very little of the comforts that make life what it should be.

At a distance of about five miles from the school, in two weather boarded, white-washed houses, the county poor are kept. Some are old, decrepit and ill-formed. All have seen better days. All are eager and anxious to hear a message from the Bible. How their faces brighten when our band of students (four in number) enter the room; with what earnestness and heartiness they enter the service! It would do any one good to hear them, especially if that one has been lamenting his lot. One case here cannot help but attract the attention of the visitor; it is that of an old man, so crippled and ill-formed that life seems a burden. Take one look into his face and the brightness of the King is visible. Hear one fervent prayer from his lips and you cannot doubt the reality of the presence of the Savior with him. Since beginning this paper the old man has died, and though there was no minister present at his funeral, our band of workers was there, and with a simple service laid him to rest.

The influence of the Sunday school meeting here has its effect throughout the week, being the one ray of sunshine in their otherwise cheerless life.

Not only has spiritual good been accomplished, but through one of the workers, the attention of the authorities was called to improvements, which resulted in enlarged quarters.

Work of this kind should not go on neglected during the week-days.

Often on holidays the young men make special efforts for their friends at the Poor House. Who can measure the good done? Good that will last forever.

The last field, and one not laid down in our "Outline of College Work," but which I consider legitimate, is Cottage Work. Volunteers who have pledged themselves for this work, first make a canvass of the neighborhood, finding

families who are too old, too poor, or for some cause are unable to attend church service. The young men then divide the work among themselves, two usually going together. It becomes their duty to go every Sunday, and to read the Bible and have an informal meeting. These families are followed up during the week, and the young men, to some extent see after their material wants, referring the same to the missionary society of the school.

During the past winter untold suffering has been prevented by these cottage workers. A young man engaged in cottage work, while going his rounds, found an old man barefooted and suffering from the extreme cold. So deeply did the old man's afflictions impress him that he pulled off his own socks and gave to the old man, until he could do more for him.

I have attempted in a feeble manner to point out the way the work is done, and in conclusion will say that every Christian worker ought to go to God to get wisdom for the work, and then go forth to do it.

We need not go far or seek long for "The ways of the Lord," if we are willing to walk in them. "The field is the world." He who fully comprehends that the whole world is the worker's field, will forthwith begin upon the bit of it that lies nearest. Christ did not content himself with sending a messenger; he came himself. He came personally in contact with the poor, the sick, the sinful. He looked upon human misery, and dropped a gentle word on unwilling ears, and laid a healing hand on open sores. These are his steps. This is the way. Walk ye in it.

XUM

TEACHINGS.

Who risks his life for worldly gain,
Does that he has no right to do;
Who gives his life for human weal,
Does that which proves him good and true.

Who loveth most he liveth best:
Love is the life germ of the soul;
Self-love is hate, the soul of death:
He dies who yields to self's control.

Who loveth self doth hate his kind;
Who hateth men despiseth God,
And speeds on self-created wing
Toward Hell, self's natural abode.

A. S. WILTSE.

AN ACCEPTABLE FAST.

PRESIDENT W. D. HYDE, BOWDOIN COLLEGE.

How, then, shall such a fast be observed? The best answer I can give to this question is a brief description of the way it was observed this year by our Congregational Church, in Brunswick, Me. The service was held, not in the Church, which, in architecture, atmosphere, appropriation of pews and association of ideas, is too often hopelessly identified with the concern of each man for his own soul and its relations to a far-off God, but in the chapel, that modest help-meet by its side, which is everywhere springing up to express the spontaneous interest of each member in every other, which, since the early days when the disciples met around a table or in an upper room, has been too much repressed. The pastor presided and opened the meeting by brief remarks upon the organic nature of society, and the interest which each member has in every other and all ought to have

in the public welfare. He was followed by ten minute addresses from persons identified with the practical public interests of the community.

A representative of the Village Improvement Society described what had been done to redeem waste spaces in the old broad street and to convert them into parks. He called public attention to some of the unsightly and unsanitary conditions of the town, urged protection of trees and extension of side walks, and invited each householder to take the first opportunity to view his own premises from points in the rear where some of his neighbours are compelled to look at them.

The chairman of the school committee discussed the growth of the public school system of the town and the moral influence of the schools upon the children, taking the ground that moral influence of a school depends not so much on whether subjects like temperance and religion are formally taught in the school as upon the spirit of thoroughness, kindness and uprightness with which the regular work of the school is done. The pastor of the Baptist church spoke of the work of the Law and Order League in suppressing the illegal sale of intoxicating liquor, and of the work of the Woman's Christian Temperance Union in rescuing the fallen, shielding the tempted and training the young. The pastor of the Unitarian church said that all books are commentaries upon the Bible, and showed the religgious significance of the public library and the seven literary clubs in the town. A representative of the King's Daughters told of the ministry of cheer and sympathy and comfort which the three organizations of young ladies was offering to the suffering and sorrowful. A representative of the Benevolent Society showed how that society started in the Congregational church, but, finding that the work of charity in the town was one, had dropped its denominational character, was serving the needs of the community regardless of denominational lines, and had as its most liberal contributor a member of another society.

XUM

MAGGIE'S BABY.

"What shall I do? What shall I do? My poor little baby, I don't know what to do for you!"

It was a hot July morning, and young Mrs. Scott stood in her kitchen halfway between her cooking stove and a cradle in which lay a little, thin baby who was at that moment screaming at the top of his voice, his face red with exertion, his knees drawn up to his chin as if in pain.

"It does not seem as if you could be hungry," the young mother went on; "you had plenty to eat an hour ago, but if you are—" Mrs. Scott moved towards the stove and took off from it a small tin dipper of milk which she began pouring into a nursing bottle. She was a delicate, girlish looking woman of about twenty, pale and worn with busy days, and nights broken of rest by her little ailing baby. At this moment, while she stood with the dipper in one hand and the nursing bottle in the other, there came a knock at the door. She put down the dipper and went to open it.

At the door was a tall, fair, strong-looking young woman of about twenty-five. Mrs. Scott stood still for a moment, her eyes wide open with surprise, then she exclaimed, "Why, Cousin Sarah! Why Cousin Sarah! If there is one person in all this world that I have been longing to see, it is yourself; and now you will tell me what to do with my poor baby." And in her relief and excitement the tired little woman threw her arms around her cousin's neck, while the tears rolled down her face. No wonder Mrs. Scott was glad to see her cousin, who was a trained nurse filling an important position in the maternity ward of a large hospital in a neighboring city. Maggie knew that few women were better fitted to give advice about an ailing child.

Written with the approval of a physician of wide dispensary practice.

"There, there, Maggie," she said soothingly, "let me look at the baby, and you shall tell me all about him." She bent over the cradle, straightening out his clothes, and slightly changing his position. "The less you handle a baby the better," she said. "How long since you fed him, and then what did you give him?"

"I gave him boiled milk about an hour ago", replied Maggie, "a third of a bottleful. I thought it was enough, and now he is crying again, and I must give him more, mustn't I?"

"No, indeed, you mustn't," said Cousin Sarah, decidedly. "Don't you see that the little fellow hasn't digested what he has already eaten? He is crying with colic, that is what makes him draw his knees up in that fashion. I dare say he would like something warm to take, but not more milk. It would be foolish to give his stomach more work to do when it has not finished what it has in hand. We will give him a drink of hot water. Hot water, is good for colic, and will not trouble his digestion as the milk would." Sarah poured the milk from the nursing bottle, rinsed the bottle, and poured in a little hot water, trying it carefully first to be sure that it was not too hot for him. The crying baby took it eagerly, and stopped fretting, though he still tossed restlessly in his cradle.

"Maggie," asked Cousin Sarah, "do you give him boiled milk because it agrees with him better than plain milk?"

"Oh, Sarah, nothing agrees with him," exclaimed Maggie, despairingly, the tears in her eyes once more, "I couldn't nurse him, and the doctor told me I must give him warm milk in a bottle, but he did not thrive, and when he began to have summer complaint, a neighbor told me I must boil his milk. He hasn't got the summer complaint just now, but nothing really agrees with him; he cries half the time, and I am up so much at night carrying him about that it seems as if I never should get rested. I am not equal to the work of

nursing him so at night, and John isn't either, with his work to do in the day-time. I never knew a thing about cooking or children before I was married. I tried hard to learn to cook, and John is pleased I have done so well, but since baby came I have found that doing the cooking was nothing compared with taking care of him. I don't know what to do for him either, and all the neighbors tell me different things to do, and I am afraid I shall lose my poor little baby."

"Well, Maggie," began Sarah, in reply, as she took off her hat and hung it on a convenient hook, "I had only meant to stay to dinner with you and then go on this afternoon to visit Aunt Martha at Clifton, but it seems to me you need me more than Aunt Martha does, and so, if you can find room for me, I will stay a few days with you and try to help you to get well started in the proper care of your baby. You can rest all you like while I am here, for I will take care of him, and when you find that he is prospering you will feel better yourself. You see I am sure the baby will be well if he is properly managed, for he looks like a naturally healthy child who has not been well nourished. And now if you will lie down on the couch in the other room while he sleeps, I will sit by you and give you some idea of what I am going to do.

"In the first place," said Sarah, "I am going to try to show you that nothing is more important for a baby than regular habits. He should be bathed and fed and put to sleep as nearly as possible at the same hours every day. Babies fall very easily into regular habits, so that it is very little trouble after the first few days to keep them to regular hours. Some women put babies to sleep when they are willing to go, and then feed them at whatever time they happen to wake up."

"Yes, that is the way I have done," said Maggie.

"Well, that makes a great deal more trouble for you, and it is not good for the baby. Your baby is eight weeks old; he will probably thrive well if he is fed every three hours during the day, beginning at five o'clock in the morning and ending at eleven at night. From eleven at night to five in

the morning he ought to sleep quietly and give you a chance to rest. And at his age he ought to sleep for a good part of the time between meals during the rest of the day. As to his meals, he ought to take about the same amount of food at each one. Have you a measuring bottle with the ounces marked in the glass so that you can tell just how much you are giving him? No? Then we can get one at the apothecary's for ten cents, and it is a very useful article for you to own. I will tell you presently how much he ought to have at a meal."

"Of course cow's milk diluted with water seems to be the very best food for babies whose mothers cannot nurse them, and if the baby lives in the country where he can get the milk fresh from the cow, the pure milk uncooked will usually agree with him. But in the city, where it is hard to get milk that has not been kept standing, it is better to scald the milk for the child. Where do you get your milk?"

"From the grocer's close by," replied Maggie.

"You had much better get it from the milkman. He gets it directly from the cows, while that in the grocery store has almost always been standing for a long time and is seldom pure. Ask the milkman to bring you a can, or better still a glass jar, every morning, with as much milk as you need for the day. If the weather is cool and you can be sure that the milk is pure and it agrees with the baby, then there is no need of scalding it; but if you are not sure that it is fresh, or if the weather is warm so that the milk changes easily, or if you find that it does not agree with the baby, then you had better scald his milk every morning as soon as it comes. Scald all that he will need until the milkman comes again the next day. Do not boil it; put it in a clean saucepan and let it just come to a boil, and then take it off the fire and put it in a cool place where it can be covered and kept until he needs it. It must be covered very tight; you can either put it in a large bottle and keep it tightly corked, or put it into a jar with a cover that screws on tight. Do you know what a sterilizer is?" asked Sarah.

XUM

"No, what is a sterilizer?"

"It is a tin boiler, a sort of double boiler, into which you can put eight nursing bottles, after they are filled, and sterilize, or scald, all at once, all the milk a child needs for the day. You dilute the milk and measure it off, putting into each nursing bottle enough for one meal. After the milk is sterilized you cork the bottles and put them into a safe place to cool, and it is a comfort to have the bottles standing ready for use, so that when the time for a meal comes, all you have to do is to take the cork out of one of them and put on a nipple and stand it in a dipper of hot water to warm it for him. You should, by the way, make it blood warm and taste it to make sure that it is all right. These sterilizers can be bought at the best apothecary stores in large towns for three dollars and a quarter apiece, including the set of eight bottles, and very full directions come with them. The nursing bottles that come with the sterilizers are made for the purpose and will stand a great deal of heat without breaking. You can get these bottles at the apothecary's for ten cents each. But for the present, as we have no sterilizer, we will scald the baby's milk in a stew-pan or tin dipper."

"What does the sterilizing or scalding do to the milk?" asked Maggie.

"I do not wonder that you ask that question," replied Sarah. "The fact is that milk which has been standing, or that has been carried for a long distance and poured from one can into another, gets full of all sorts of impurities from the air. Sometimes it is quite full of little animals, so small that we cannot see them, which are injurious to little babies, and sometimes deadly in their effects upon them. We scald the milk because the great heat destroys these germs, as the little animals are called, and thus make the milk more wholesome for the child. But we do not continue to boil it, because after the heat has once destroyed the little animals, further boiling only injures the milk. It is quite sufficient to let it just come to a boil.

"You cannot be too careful," Sarah went on, "to keep

everything connected with a baby's food clean and sweet. The same saucepan should be used each time to heat his food, and should be used for no other purpose, and it should be washed and scalded each time after using. After the baby has finished with a bottle always throw away what he leaves, never keep it to warm over again, and carefully wash the bottle in hot suds, in which soda has been dissolved. It is often hard to get all the milk out of a bottle in which milk has been standing, but it is necessary to do so. Some people use bottle brushes, or china shot, which you can get at the apothecary's, and which, shaken up and down in the bottles helps to clean them. Pearline is good for washing the bottles. After they are washed it is best to leave hot water standing in them until just before they are used again, when they should be rinsed once more. The nipple too should be washed very carefully every time after using. It should be brushed carefully inside and out with a stiff, clean nail-brush kept for the purpose. The nipples should be made of black rubber, not white, and should be of a conical shape, that is something like a thimble, so that they may be easily turned inside out to be cleaned. After they are brushed they should be left in a glass of pure water to stand until they are wanted again. I have often known babies to have very sore mouths because the nipples had not been kept perfectly clean. If you buy nipples with no holes in them, then the hole in the top for the baby to suck through has to be made with a red hot needle. It should be a very fine needle or the hole will be too large and the baby will get its milk too fast. Many cases of colic are due to the fact of these holes being too large. It ought to take a young baby at least fifteen minutes to take its bottle. On the other hand the hole must be large enough, and you must take care when you clean the nipple, that the hole is not stopped up or the baby will not be able to get its food at all. The bottle should always be held by the mother or an older child while the baby is being fed, otherwise the nipple may fall from its mouth and the baby go to sleep without having had enough

to eat; or it may go to sleep and draw in air from an empty bottle, which is very bad for it. As for rubber tubes for the baby to suck milk through, they are an abomination; it is impossible to keep them clean and babies often get sick from using them. We are told at the hospital that in France the government has passed a law forbidding the use of those tubes in the feeding of infants. And the nursing bottles that you use should be made of clear glass and have no lettering or ornamentation upon them, as the milk gets into those raised letters and it is very hard to get it out. Of course the measuring bottle has to have figures on it, but the baby does not drink from that and as the milk does not remain standing in it, it is not hard to keep it clean."

"Sarah," asked Maggie, "do little babies ever have water alone to drink?"

"Yes," replied Sarah, "babies should have cool water given to them occasionally through the day, a few teaspoonfuls at a time; they get thirsty just as we do. If there is any doubt about the purity of the water, that also should be boiled and cooled off again before it is given to the babies, and it should be kept covered until it is used. A child ought never to be allowed to drink water or any liquid food which has remained uncovered in a room for some time, because it has had a chance to absorb impurities from the atmosphere. You must remember too, that a baby should never have ice water."

"What a splendid thing it is," exclaimed Maggie, "to know just what to do for little babies. I shall learn from you what to do for my baby while he is little, and I shall get you to tell me what to do for him as he gets older, for I can write down these things that you tell me, and keep it until he gets old enough to need the advice you give me."

For the next week Sarah York devoted herself to the care of her cousin and the baby, giving Maggie a chance to rest at night by taking entire charge of the little one herself, Maggie meanwhile watching eagerly throughout the day in order to learn Sarah's methods. Gradually some of the

women in the immediate neighborhood, who had dropped in to enquire after Maggie's baby, finding that he was thriving under Sarah's care, began to ask her questions as to the management of their own babies, and after a few days Sarah had gained quite a reputation among the neighbors.

One morning when two or three young women had come in to call on Maggie and ask some advice of her cousin, Sarah said, "I have been told a good many times that women who took care of their own babies did not want to learn any of the new ways of managing them, that they were satisfied to do as their mothers and grandmothers had done before them. But I have found out what a mistake that is. You all wish to do the very best you can for the little ones you love so dearly; you want to give them the best of care, and I like to tell you the things I have learned so as to help you to do for them."

Sarah then offered to let them see her give Maggie's baby his bath, and they all sat about and watched her. They observed that before she began to bathe him, she placed on a chair at her side everything that she could possibly need during the bath. A nice clean sponge that was never used for any other purpose than to wash the baby; two soft, clean towels; a tumbler of cold water with a bit of old linen handkerchief to wash out his mouth; a bottle of vaseline to put on any places on the little body that had been chafed; and a piece of unscented white castile soap. No colored soap, and no soap that was scented, was good enough for a baby, Sarah said, and she preferred the castile soap that had been cut from the bar. Then there were the diapers, and the safety pins, and the little flannel nightgown that the baby was to wear during his nap after his bath, and his fresh band. Sarah had across her lap a square flannel blanket to wrap around the baby after his clothes were taken off. She said that the bath water for a young baby should be ninety degrees of heat, and that it was nice to have a bath thermometer as they had at the hospital, to tell exactly what the degree of heat was; but as Maggie had no such thermometer, Sarah

dipped her elbow into the water to be sure that it was not too hot for him. She said that a woman's hands often get rather callous to heat, so that to her hand the water would not seem too hot when it really was so; so that it was better for her to try the heat with her elbow. She laid the baby on her lap when she had undressed him, and wrapped the blanket around his body while she washed his head and face, and ears, and his mouth; then she was very careful not to put the baby too suddenly into the water for fear that he might get a fright and take a dislike to his bath.

Sarah took but a few minutes to give him his bath, and when she lifted him out she wrapped the flannel blanket about him so that he was protected, while she carefully dried one part after another with the soft towels. When he was dry she gave him a good rubbing with a circular movement of the palm of her hand, gently, with no pressure. Then she dressed him in his band and nightgown. As she dressed him she drew the attention of the visitors to the bands he was wearing, which were knitted and had shoulder straps, and so required no pins. The great danger was, she said, that pinned bands might be pinned tight; they should never be tight at all. A baby should always feel comfortable and free in his clothes.

"Baby's diapers," said Sarah, "should always be clean and dry. They should never be dried and put on to him again; they should be washed, and rinsed in boiling water and thoroughly dried, every time they are used; and there should be no soda or bluing used in the water, and the soap must be thoroughly rinsed out or they will chafe his tender skin. Then" she continued, "he should never be allowed to lie in damp things; and if he gets his little nightgown wet at night and you have not another to put on him, you should put a piece of dry flannel between his body and the wet clothes, so as to keep him perfectly dry."

One of the young mothers present noticed that Sarah used no powder on the baby.

"Powder is sometimes good," said Sarah, "but it should

be used sparingly. If too much powder is used it clogs the pores of the skin and does more harm than good. I prefer to get on without it, if I can."

After the baby had been washed and dressed, Sarah gave him his bottle, and as he was feeding she said, "I hold him in a half-upright position while he is feeding, because he is less likely to choke than if he was on his back; and now, she went on, "I must beg of you to wash and feed your babies regularly. You have no idea how soon a little baby falls into the habit of feeding and sleeping regularly if you bring the bottle to it at the same hour every day, and then put it into its cradle to sleep and do not take it up again."

They saw her lay Maggie's baby to rest in his cradle without rocking him at all. Sarah said that a large rectangular clothes basket was as good a bed for a baby as a cradle was, for it was about the right shape to hold a pillow for a mattress for him, and he could be carried from one room to another without waking him, as the baskets always had convenient handles.

Sarah shaded the cool quiet room, and turned the baby's eyes away from the little light that remained. She laid him on one side. "It is better for him to lie on one side," she said, "then if a little of his milk comes back, as it often does, it will not choke him; and then after he has slept a good while on one side, it rests him to turn him on the other. Sometimes he cries for a few minutes after he is put to bed, a tired, sleepy cry, but usually he falls asleep without a sound. Of course if he cried violently," she went on, "I should know that he was in pain, and then I should take him up and do something to relieve him before I put him down again. Sometimes he cries because he is wet, and will go to sleep as soon as he is dry again. But on the whole it is a good rule to handle babies as little as possible. The more they are left alone, when they are comfortable and happy, the better. Once they are asleep they should not be wakened for any purpose whatever. If the time for feeding them comes round you can feed them without

XUM

thoroughly arousing them, and you should never on any account wake a child to show him to your friends. Let them have their sleep out, sleep is so good for babies. You must not put too many clothes on them when they sleep; you can feel and see if they are warm enough, and do not keep their heads covered too much, and never cover their faces, even when they are very little. They want air, and are less likely to take cold if not too much covered. I have told you," said Sarah in conclusion, "that their clothes must never be at all tight, and of course you always use safety pins in the baby's clothes. Common pins must never be used about a baby. And do not take their bands off until they have finished teething. Night and day, summer and winter, they should have flannel about their bowels. They are less likely to have summer complaint if they wear bands."

There were two young wives who were about to become mothers who often came to see Maggie, and they too consulted Sarah as to their health. Sarah begged them to wear all their clothing loose, to wear no corsets, and to give up drinking tea before their babies came and while they were nursing them. "It would be much better if women would never drink tea at all, but especially at times like these," Sarah would say. "If you only knew what tea does to your stomachs! You know there is in tea something which is called tannin, something similar to that used by tanners when they tan leather. This acts on the inner coating of the stomach just as the tannin acts on shoe leather; it tans and hardens it, so that after a while it is quite unable to digest the food. If you could only see how it hurts your health in that way, and by stimulating without strengthening you, I am sure you would be willing to drink milk and cocoa instead. A wise person wrote this," continued Sarah, "if you want to have healthy well-balanced children you must be willing to make some sacrifices to keep your own health good before they are born. How many women previous to marriage have thrown away their roundness, their vitality, their magnetism, on tight and heavy dressing, on exciting society, on stimulat-

ing food and drinks, on night dissipation, and by living in close rooms away from air and sunshine. And so when they most need their strength they find themselves low in flesh and blood and spirits. Isn't it wicked and cruel to cheat the little ones of their birth-right and bring them into the world weak, nervous, unhappy, when they might have been radiant with health and strength?"

Sarah warned them strongly against the use of liquor; beer and ale, as well as stronger stimulants. She told them that nursing mothers must not eat acid things, as they are not good for the milk, but that they might eat green things that were perfectly ripe.

On the very last night Sarah spent with Maggie, quite a party of her young women friends came in the evening to wish her goodbye and to ask a few last questions. Some of the mothers asked Sarah about the amount of food to be given at different periods of a child's life. "Well," said Sarah, "that is not an easy question to answer. Still there are some rules that will give you an idea how much most babies may have from month to month. I have written out a table for Maggie that she will show you. It tells how much the average baby should eat, but this table may not answer for every baby. Children vary about eating just as grown people do. For instance, if a baby has been sick, he may be able to digest at eight months only what a healthy baby would digest at six months. Sometimes you will find that the given amount of food is too strong for them and then you will have to dilute it with water.

"At the very beginning of a baby's life, the doctor who is present at the confinement, will give directions about its food, and it is to be hoped that its mother will be able to nurse it. A new-born baby's stomach is so small that it can hold only two or three teaspoonfuls at a time."

XUM

This is the table that Maggie read to the visitors.

FOOD TABLE.

AGE.	INTERVALS OF FEEDING.	AVERAGE AMOUNT AT EACH MEAL.	AVERAGE DILUTION OF MILK.
1 week to 1 month.	2 hours.	Less than 2 ounces or 15 teaspoonfuls.	5 teaspoonfuls of milk and cream. 10 teaspoonfuls of boiled water.
1 month to 2 months.	2 hours.	3 ounces or 6 tablespoonfuls.	2 tablespoonfuls of milk and cream. 4 tablespoonfuls of boiled water.
2 months to 3 months.	3 hours.	4 ounces or 8 tablespoonfuls.	3 tablespoonfuls of milk and cream. 5 tablespoonfuls of boiled water.
3 months to 4 months.	3 hours.	4 ounces or 8 tablespoonfuls.	4 tablespoonfuls of milk and cream. 4 tablespoonfuls of boiled water.
4 months to 5 months.	3 hours.	5 ounces or 10 tablespoonfuls.	6 tablespoonfuls of milk and cream. 4 tablespoonfuls of boiled water.
5 months to 6 months.	3 hours.	6 ounces or 12 tablespoonfuls.	8 tablespoonfuls of milk and cream. 4 tablespoonfuls of boiled water.
6 months to 7 months.	3½ hours.	7 ounces or 14 tablespoonfuls.	10 tablespoonfuls of milk and cream. 4 tablespoonfuls of boiled water.
7 months to 9 months.	3½ hours.	8 ounces or 16 tablespoonfuls.	All milk.
9 months to 12 months.	3½ hours.	10 ounces or 20 tablespoonfuls.	All milk.

After they had read the table, Sarah said, "I shall have to tell you a few things that I could not put into the table. Of course the table is for children that have to be fed on artificial food, but a mother should nurse a healthy child at the same hours as those given in the table for artificial feeding. You can all have the table afterwards to copy. You will understand that every three hours means at 5, 8, and 11 in the morning, and at 2, 5, 8, and 11 in the afternoon and evening. If the baby is well it ought, after it is two months old, and often earlier, to sleep quietly itself and let its mother sleep between eleven at night and five in the morning. A sick or very delicate baby may need to be fed once or possibly twice during the night time between eleven and five.

"Every 3½ hours means at 5; 8.30; and 12 in the morning; and at 3.30; 7; and 10.30 P. M.

"You notice that I have said in the table so many spoonfuls of milk *and cream*. It is very good for the baby to have half milk and half cream mixed with the given quantity of boiled water. If you cannot get real cream give the baby the top of the can, which will be more creamy than that lower down in the can. You must boil the water that you put in the baby's milk. If you like you can put the milk and water together before you heat it and then scald both together. Many mothers mix enough milk and water together in the given quantities to supply their babies for a day, then scald it and divide it by putting into each of seven or eight nursing bottles the quantity for a meal, then cork the bottles and put them into a cool place until they are needed one by one. I think it is less trouble to fill the bottles all at once and have them ready. If you do not do so, be very careful to keep the milk for the baby after it is scalded in a bottle tightly corked, or a glass jar with a cover that screws on, for it would be of no use for you to take the pains to scald the milk and then leave it where impurities could get into it again.

"If a baby's digestion is not very strong, by the time he is two or three months old, it is good to put a teaspoonful of Mellin's Food into two of his bottles every day. When he

is older, at six or seven months, you can put a tablespoonful of Mellin's Food into three of his bottles each day. Put it in when you fill the bottles in the morning. Mellin's Food comes in large bottles that you can get at the apothecary's and at some grocers'. It looks like ground meal and will help his digestion. It is good for constipation. Sugar of milk can be got at the apothecary's and it is very good for babies. During the first few weeks of his life, if you use it, you should put a quarter of a teaspoonful into each bottle. From three months old to nine months a teaspoonful in each bottle will not be too much. But this sugar of milk is very expensive, and not absolutely essential.

"Condensed milk is often recommended for babies, but it is not nearly as good as fresh cow's milk; it is not fatty enough. If a baby eats a little too much, its stomach throws back again the milk it does not need. This is not vomiting; it is called regurgitation, and is really an evidence of health. It is an effortless action never accompanied by violent exertion.

"At twelve months a baby may have a bit of stale bread to eat with his milk, or if he likes it, a soft boiled egg chopped very fine with bread crumbs; or a few spoonfuls of well-cooked farina; or he may have at his noon meal a cup of beef, mutton or chicken broth. *Do not give him any meat until he is two years old.*

"It is hard to tell," Sarah went on, "just when to leave off giving the baby his bottle and to begin to feed him with a teaspoon from a cup. Nursing babies are usually weaned at ten months; though if it is summer time and they are teething, it is better to nurse them until cooler weather in the fall. A strong, well baby might leave off his bottle at ten months if the weather is not hot. Nursing mothers should avoid being over-heated, or tired, or excited just before nursing. Babies are injured by being fed by a tired or angry mother. It is good to keep babies quiet after meals; dancing them about after eating is not good for their digestion. A baby

should have from one to three movements every twenty-four hours. They should be soft and yellow.

"It is a good thing to weigh babies now and then to see if they are gaining a few ounces each week as they should. If they are not gaining a little there is something the matter with their food or their digestion. Do not let them ever taste sweet things or things that their elders are eating; and they should never taste tea or coffee. And above all, let me warn you never to give a baby soothing syrup. A celebrated doctor wrote recently that ten doses of soothing syrup were enough to exert a health-blighting influence on a child's whole after-life.

"There are so many little things that I should like to tell you," continued Sarah, "little bits of advice. For instance, you should never let babies sit up too long at a time, either in a carriage, or a chair, or anywhere else. Their backs are not strong enough to support them, and the long sitting weakens them. Then never urge them to walk too soon; let them creep as long as they will; when their legs are strong enough to bear them, they will begin to walk as fast as it is safe for them to do so. Nature is the best guide. Then they should not walk too fast when they are out with an older person; their elders must walk slowly for their sakes. Never lift them by their arms; you are liable to strain the delicate muscles. Then do not talk to them too much. They should be kept quiet. A little baby's brain is over excited by too much talking. Speak to them cheerfully always when you do talk to them; but the quieter you keep them the better. Remember that tobacco smoke in a room is poison for a baby. Take the baby out into the fresh air every morning and afternoon if possible, but do not let the sun shine in its eyes. A baby's eyes are delicate. And now I must tell you something that is very important. If a new-born baby's eyes become red and begin to run matter, take it at once to a doctor. This condition is dangerous and may lead to total blindness. Many little babies have become blind for life, by neglect of this inflammation of the eyes

when they might have been cured at once by a good doctor. In any sickness of the child you do not understand, any bad condition that will not yield to your attempts to cure it, it is better to have the doctor. Neglect may lead to something very serious for the baby. If the baby does not thrive with all that you can do for it, then there is really something the matter with it and the doctor ought to see it."

The young mothers thanked Sarah heartily for her advice. They were all very sorry to have her go away. When Sarah left, Maggie and her baby were both well and happy. Maggie had written in a blank book many of the directions Sarah had given about the food and care of babies, and she followed the rules with good effect. She found that when her baby was well, he was so good-natured that he was easy to take care of, and it was a pleasure to be with him, so that she did not begrudge the time and trouble it took to follow the directions faithfully. Maggie and some of the other young mothers had a plan for buying a sterilizer and taking turns in using it. This plan was afterwards successfully carried out.

And in after years Maggie always looked back upon Cousin Sarah's visit as one of the most fortunate experiences of her life.

JUVENILE LIBRARY BOOKS.

The Ladies' Commission on Sunday School Books of Boston, examine juvenile books only.

Two hundred and fifteen volumes have been examined this year, of which seventy-five have been approved and two are placed in a Minority List.

Prices given, except when marked *net*, are the publishers' retail prices, on which a discount is usually made.

The asterisk (*) marks books for readers over fourteen.
The dagger (†) marks books for the youngest children.

Affair of Honor, An. Alice Weber. Philadelphia: J. B. Lippincott Co. 1893. pp. 117. $1.50.

A girl of seven years tries to live up to the meaning of her name Alicia,—noble.

Along the Florida Reef. Charles Frederick Holder, LL.D. New York: D. Appleton & Co., 1892. pp. 273. $1.50.

The actual adventures of some boys who lived for several months on the reef, and made collections of the fauna, under the direction of a naturalist.

*Axel Eberson: The Graduate of Upsala. A. Laurie. Philadelphia: J. B. Lippincott Co. 1893. pp. 286. $1.50.

A story of Swedish life, with much information about sloyd, gymnastics, massage, etc.

Battle and a Boy, A. A Story for Young People. Blanche Willis Howard. New York: Tait, Sons, & Co. 1893. pp. 285. $1.00.

A story of a Swiss boy who sells his work for a year to a miserly farmer.

*Battle of New York, The. A Story for all Young People. William O. Stoddard. New York: D. Appleton & Co. 1892. pp. 248. $1.50.

A story of the New York riots during the Civil War.

*Beric the Briton. A Story of the Roman Invasion. G. A. Henty. New York: Charles Scribner's Sons. 1892. pp. 383. $1.50.

Historical romance of the Roman invasion of Britain in the time of Nero.

Bewitched Lamp, The. Mrs. Molesworth. New York: Thomas Whittaker. 1892. pp. 128. 50 cts.

A girl and boy commit an underhand action, and are shown by the consequences the error and folly of so doing.

Book of Famous Verse, A. Selected by Agnes Repplier. Boston and New York: Houghton, Mifflin, & Co. 1892. pp. 232. 75 cts.

Brian's Home. Fannie E. Newberry. Boston and Chicago; Cong. S. S. and Pub. Soc. 1892. pp. 342. $1.50.

A story of home life in the South, with lessons of perseverance and self-control.

†By Seashore, Wood, and Moorland. Peeps at Nature. Edward Step. New York: Thomas Whittaker. 1892. pp. 320. $1.25.

Bits of English natural history.

Cadets of Flemming Hall, The. Anna Chapin Ray. New York: Thomas Y. Crowell & Co. 1892. pp. 300. $1.25.

Life in a military school.

Canoemates. A Story of the Florida Reef and Everglades. Kirk Munroe. New York: Harper & Brothers. 1893. pp. 324. $1.25.

The adventures of two boys who take their canoes through the Florida waters, and learn many interesting things.

Captain of the Kittiewink, The. Herbert D. Ward. Boston: Roberts Bros. 1892. pp. 320. $1.25.

Yachting adventures in Massachusetts Bay.

Children's Voyage to the Cape, The. Sarah L. Findlater. New York: T. Nelson & Sons. 1892. pp. 122. 50 cts.

The experience of a Scotch family on their voyage to Cape Town, and an account of their life after their arrival.

China Cup, A, and other Stories for Children. Children's Library. Felix Volkhovsky. New York: Cassell Publishing Co. 1892. pp. 176. 75 cts.

Russian fairy-tales.

Condemned as a Nihilist. A Story of Escape from Siberia. G. A. Henty. New York: Charles Scribner's Sons. 1892. pp. 332. $1.50.

An English boy is condemned as a Nihilist, and sent to Siberia, whence he escapes after many adventures.

†Cosy Corner, A, and other Stories. Mrs. Molesworth and others. Ill. New York: E. P. Dutton & Co. 1892. 50 cts.

Short stories for little children.

Diego Pinzon, and the Fearful Voyage he took into the Unknown Ocean, A.D. 1492. John Russell Coryell. New York: Harper & Brothers. 1893. pp. 259. $1.25.

The story of a boy's adventures with Columbus on his voyage of discovery.

Dr. Lincoln's Children. Kate W. Hamilton. Boston and Chicago. Cong. S. S. and Pub. Soc. 1892. pp. 207. $1.00.

The story of children of an invalid mother, who learn to be helpful to each other and to their parents.

Enchanted Garden, An. Fairy Stories. Children's Library. Mrs. Molesworth. New York: Cassell Publishing Co. 1892. pp. 221. 75 cts.

Englishman's Haven. W. J. Gordon. New York: D. Appleton & Co. 1892. pp. 288. $1.50.

Historical fiction. The scene is laid in Nova Scotia at the time of the siege of Louisburg.

Finn and his Companions. Children's Library. Standish O' Grady. New York: Cassell Publishing Co. 1892. pp. 182. 75 cts.

Legends of the time of Ossian.

Flying Hill Farm. A Story. Sophie Swett. New York: Harper & Brothers. 1892. pp. 263. $1.25.

A story of New England village life, with good moral lessons.

For Grown-up Children. L. B. Walford. New York: D. Appleton & Co. 1892. pp. 147. $1.00.

Stories of little children written for their elders.

*Famous Types of Womanhood. Sarah Knowles Bolton. New York and Boston: T. Y. Crowell & Co. 1892. pp. 350. $1.50.

Biographical sketches of Queen Louisa of Prussia, Madame Recamier, Susanna Wesley, Harriet Martineau, Jenny Lind, Dorothea L. Dix, Ann, Sarah, and Emily Judson, Amelia Blandford Edwards.

Fortunes of Toby Trafford, The. J. T. Trowbridge. Boston: Lee & Shepard. 1893. pp. 315. $1.25.

The story of a boy who earns a living in an honest way, and under difficulties.

XUM

Four on an Island. A Book for the Little Folks. L. T. Meade. New York: Cassell Publishing Co. pp. 262. $1.50.

A story of some children who drifted out to sea from the Brazilian Coast.

Gil the Gunner; or the Youngest Officer in the East. George Manville Fenn. S. P. C. K. New York: E. & J. B. Young & Co. 1892. pp. 542. $2.00.

A story of the Sepoy mutiny in India.

Girls and I, The. A Veracious History. Mrs. Molesworth. London: Macmillan & Co. 1892. pp. 192. $1.25.

Incidents in the lives of a little boy and his four sisters, who lived in London and its vicinity.

Gulf and Glacier: or, The Percivals in Alaska. Willis Boyd Allen. Boston: D. Lothrop Co. pp. 243. $1.00.

Helen Glenn; or, My Mother's Enemy. Lucy C. Lillie. Philadelphia: Porter and Coates. pp. 320. $1.25.

Reprint of a book included in a former list, and entitled "My Mother's Enemy."

Hermine's Triumph's. Madame C. Colomb. New York: D. Appleton & Co. 1892. pp. 326. $1.50.

Story of an orphaned French girl, whose sweetness triumphs over the jealousies and prejudices of some unkind relatives.

Heroes, The; or, Greek Fairy Stories for my Children. Charles Kingsley. Edited by John Tetlow. Boston: Ginn & Co. 1891. pp. 162. 50 cts.

Included in a former list.

Hildegarde's Home. Laura E. Richards. Boston: Estes & Lauriat. pp. 318. $1.25.

Continuation of Hildegarde's Holiday.

In the Wars of the Roses. A Story for the Young. Evelyn Everett Greene. New York: T. Nelson & Sons. 1892. pp. 256. $1.00.

Historical fiction of the time of Henry VI.

Jack Brereton's Three Months' Service. Maria McIntosh Cox. Boston: D. Lothrop Company. 1872. pp. 274. $1.25.

Story of the good work of a boy at home during the service of his father in the army at the time of the Civil War.

*Japan; In History, Folk-Lore, and Art. William Elliot Griffis. Boston and New York: Houghton, Mifflin, & Co. 1892. pp. 227. 75 cts.

†Jean Noël. Christmas in France. Florence and Edith Scannell. Boston: Estes and Lauriat. 1892. pp. 32. 50 cts.

A French Christmas story, with lessons of kindness to the poor.

Julie. Alice F. Jackson. S. P. C. K. New York: E. & J. B. Young & Co. 1892. pp. 255. $1.00.

Story of English home life. A sensitive, delicate child is accidentally lost to her family for a year, and by this accident her brothers and sisters learn to appreciate her.

†Kindergarten Stories and Morning Talks. Sara E. Wiltse. Boston: Ginn & Co. 1890. pp. 212. 75 cts.

Kent Hampden. Rebecca Harding Davis. New York: Charles Scribner's Sons. 1892. pp. 152. $1.00.

A manly Southern boy, through difficulty and danger, clears his father from the charge of dishonesty.

*Leaders into Unknown Lands. Being Chapters of Recent Travel. Arthur Montefiore, F. G. S. New York: Thomas Whittaker. 1892. pp. 320. $1.25.

Biographical sketches of Livingstone, Wallace, Stanley, Nansen, Burton, and Stuart.

Lincoln, Abraham. Charles Carleton Coffin. Ill. New York: Harper & Bros. 1893. pp. 535. $3.00.

Little Brothers of the Air. Olive Thorne Miller. Boston and New York: Houghton, Mifflin, & Co. 1892. pp. 267. $1.25.

Papers about birds, some of which are reprinted from the Atlantic and other magazines.

†Little Musician, The. Christmas in Italy. Florence and Edith Scannell. Boston: Estes and Lauriat. 1892. pp. 32. 50 cts.

Romantic story of a boy of twelve, giving glimpses of Italian peasant life. Prettily illustrated.

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†Little Twin Roses, The. A Story for Little Girls and Boys. Mary D. Brine. New York: E. P. Dutton & Co. 1892. pp. 64. $1.00.

Two little children earn money to buy a birthday present for their mother.

*Lottie Levison. A Story of South London for Young Women and Older Girls. M. Bramston. Nat. Soc. Dep. New York: Thomas Whittaker. pp. 164. 90 cts.

The story of a girl in one of the poorest parts of London, who is inspired to make herself respectable, and afterward learns how to help the people about her.

Marjorie's Canadian Winter. A Story of the Northern Lights. Agnes Maule Machar. Boston: D. Lothrop Company. 1892. pp. 374. $1.50.

Master Bartlemy; or, The Thankful Heart. Frances E. Crompton. New York: E. P. Dutton & Co. 1892. pp. 173. 75 cts.

A quaint story of a little girl of olden time.

Max, Fritz, and Hob. A Tale of Adventure. C. R. Coleridge. New York: Thomas Whittaker. pp. 238. $1.25.

A story of some German children, who have a peculiar love and sympathy for animals, and great pleasure in out-of-door life.

Michael and Theodora. A Russian Story. Amelia E. Barr. Boston: Bradley and Woodruff. pp. 168. 75 cts.

A story of the fortitude of two children during the exile of their parents; with vivid pictures of Russian life and customs.

Michael Faraday. Man of Science. Walter Jerrold. New York and Chicago: Fleming H. Revell Co. pp. 160. 75 cts.

*Miss Roberts's Lodgers. A Little Welsh Town. Annette L. Noble. New York: Nat. Temp. Soc. 1892. pp. 315. $1.25.

The story of the life of some American girls in Wales. A temperance story.

Moor and Moss. Mary H. Debenham. New York: Thomas Whittaker. pp. 200. $1.00.

A story of border warfare between England and Scotland; with lessons of faithfulness and courage.

*Moral Teachings of Science. Arabella B. Buckley. New York: D. Appleton & Co. 1892. pp. 118. 75 cts.

More Good Times at Hackmatack. Mary P. Wells Smith. Boston: Roberts Brothers. 1892. pp. 277. $1.25.

A continuation of "Jolly Good Times" at Hackmatack.

†Mum Fidgets and The Two Richards. Constance Milman. New York: D. Appleton & Co. 1892. pp. 150. $1.00.

Two stories of little children.

†Our Darlings. Selections for Young Folks. Boston: Estes and Lauriat. 1891. Ill. 20 cts.

Short stories, with pictures, for the youngest children.

Ray's Discovery. Cecilia Selby Lowndes. S. P. C. K. New York: E. & J. B. Young & Co. pp. 156. 60 cts.

A story of two curious and imaginative little girls, who listen to conversation which was not intended for them, and learn a lesson against curiosity.

Rosebud Garden of Girls, A. Nora Perry. Boston: Little, Brown, & Co. 1892. pp. 287. $1.50.

Short stories with good lessons for girls.

Roy's Opportunity, and How He Improved It. Annie L. Hannah. New York: Am. Tract Society. pp. 381. $1.25.

A series of stories told on successive Sundays to a boy during an illness.

†Ruby and Ruthy. Minnie E. Paull. Boston: Estes & Lauriat. pp. 233. $1.00.

An old-fashioned story of every-day life in a New England village.

*Sara, A Princess. Fannie E. Newberry. Boston: Bradley & Woodruff. pp. 304. $1.25.

A "King's Daughter" of humble birth wins her way in the world by devotion to duty, and by the use of every opportunity for self-improvement.

Seaside and Wayside. No. IV. Nature Reader. Julia McNair Wright. Boston: D. C. Heath & Co. 1892. pp. 361. 60 cts.

An account of the making of the earth, and also of some curious species of animals.

†Stories for Young Children. E. A. Turner. Boston: Ginn & Co. 1891. pp. 88. 20 cts.

Simple graded stories for children of six or seven to read.

Stories from English History for Young Americans. Ill. New York: Harper & Brothers. 1892. pp. 774. $2.00.

Story of Juliette, The. A Child's Romance. Beatrice Washington. Boston: Roberts Brothers. 1892. pp. 186. $1.00.

A story of country life in France.

*Story of Our Continent, The. A Reader in the Geography and Geology of North America. N. S. Shaler. Boston: Ginn & Co. 1892. pp. 278. 75 cts.

Tales from the Mabinogion. Children's Library. Edited by Meta E. Williams. New York: Cassell Publishing Co. 1892. pp. 189. 75 cts.

Stories of the deeds of King Arthur's Knights.

†Told after Tea. M. and C. Lee. Philadelphia: J. B. Lippincott Co. 1893. pp. 60. $1.50.

Short stories with illustrations.

Tom Paulding. The Story of a Search for Buried Treasure in the Streets of New York. Brander Matthews. New York: The Century Co. 1892. pp. 254. $1.50.

A New York Boy makes persevering efforts to recover money stolen from his grandfather during the Revolution.

Under the Water-Oaks. Marian Brewster. Boston: Roberts Brothers. 1892. pp. 319. $1.25.

A story of family life in the South, with vivid pictures of the life of Southern children.

†Wild Pigs, The. A Story for Little People. Gerald Young. New York: Macmillan & Co. 1892. pp. 131. $1.25.

The adventures of some little pigs in the woods.

Young Lucretia, and other Stories. Mary E. Wilkins. New York: Harper and Brothers. 1892. pp. 258. $1.25.

Stories of old-fashioned country life of New England children.

†Zoo, The. Rev. J. G. Wood and Rev. Theodore Wood. New York. E. &. J. B. Young & Co. 1892. pp. 100. $1.00.

Illustrated sketches of animals.

MINORITY LIST.

The following books, having some cordial approvals, are considered worthy of mention, although they were rejected by the general Commission :—

Christmas Every Day, and Other Stories. W. D. Howells. New York: Harper & Brothers. 1893. pp. 150. $1.25.

Nonsense stories for little children.

Joan and Jerry. Mrs. O'Reilly. New York: Thomas Whittaker. pp. 264. $1.00.

A story of good influence exercised by a mother and daughter living in humble lodgings in London.

PHILADELPHIA COLLEGE SETTLEMENT.

BY MISS HANNAH FOX.

The Philadelphia College Settlement was started on April 1, 1892, on ground which was already broken by philanthropic work, and consequently it met with a warmer reception in the neighborhood than would otherwise have been the case, for the beginnings of the work were marked out and the people had overcome the first distrust which is always to be met with in any work of a radical character.

The cause of its starting was as follows:

First report of the College Settlement in Philadelphia, Pa.

For seven years work had been carried on in St. Mary Street under the auspices of the St. Mary Street Library Association; it had grown beyond the capacity of the working force as, owing to its character, it required a great deal of personal attention, and the committee seeing the work ready and the workers not forthcoming, turned to the College Settlement Association for help, offering to supply $1000 for one year and a house for two years, the rest of the necessary funds to be raised by the College Settlement Association or by yearly subscribers. The Association pledged themselves to supply $600, and the arrangement was concluded. The only experience of the Association had been in New York, where all of the circumstances were so different from those to be met with in Philadelphia that it was seen the work would be, to a large extent, without precedent. The situation offered differed from the New York situation, in being on a side street in a shiftless neighborhood among a less provident class of people, most of them being colored.

The Settlement House in Philadelphia in situated on St. Mary Street, one of Philadelphia's many small streets lying in the neighborhood of Sixth and Lombard. St. Mary Street is two blocks in length; on one side of it is the shopping street of the poor people, on the other, lodging houses and small stores of the negro population, while the intersecting streets are populated by German Jews and the representatives of many peoples who form a mixed population with no prevailing elements. All of these streets are crossed and re-crossed by a net-work of alleys, the houses in which are small and occupied by negroes. St. Mary Street itself is in a hopeful state of transition. Its early record was so bad that its name was synonymous for all that is dishonest and criminal, but its present aspect is a most encouraging tribute to personal work in such sections.

It is a neighborhood full of promise for those who feel an interest in working with the lower stratum of the poor, a stratum which requires more effort for the tangible good

accomplished than is required in a higher one, and also requires more personal influence from the workers and greater promptness in carrying through the work. The want of these elements made the usual modes of volunteer workers, giving occasional time, unsubstantial, and made the committee in charge of the previous work there anxious to have the resident force, which could be supplied in no other way than by a Settlement.

The house which contains eleven rooms, is very cosy and compact; down stairs there is a square hall, dining room, parlor and kitchen, opening into one another. The fittings of the house are very simple but very pretty, and the effect on entering the hall with its open staircase and coal grate and archway leading to the little parlor, in which is a pretty flower window, is most pleasing. For all its comfort and beauty—the pretty furniture, the bright pictures on the wall, the lovely flower window, which is a delight to the neighborhood—we are most grateful to many kind and interested friends, who made it possible for us to give expression to the idea lying at the heart of woman's settlement work, that is, the placing of a real home, simple and attractive, in a neighborhood where true homes are rare. It was previously two tenement houses, and the effect its present aspect has upon its former occupants can best be described in the words of one of them who said, "The change is like the change from nature to grace," while another said, "It was like a bit of heaven." It certainly is a great pleasure to some of the neighbors who enjoy looking in the low windows or across the Dutch door, when the upper half is swung open. Of course this proximity to the streets has its discomforts and disadvantages, but the residents have repeatedly said that it was a real help to live in such close contact with the neighbors.

The comfort of the house is greatly enhanced by the Starr Garden which adjoins it. This garden is now owned by the City Park Association, and is open daily under the care of a guardian for the free use of the people, and is

always placed at our disposal; there is a door opening upon it from our hall. On the other side of the garden lies George H. Stuart Memorial Church, which also is practically at our disposal, and it is here that all of the classes are held: it has a large Sunday school room, a carpenter shop, a kitchen and a doctor's office. The Sunday-school room is also used as our library and assembly hall.

On the ninth of April, Miss McLean and Miss Mason, holding the respective positions of Head Worker and Assistant, moved into the settlement, intending to carry on the work established by the St. Mary Street Library Association and to increase it as opportunity and workers offered.

The first work which demanded attention was the neighboring public school, whose exceptional opportunities seemed not to be as fully appreciated by the children as they were by the Settlement, and the Board complained of empty rooms; accordingly the residents constituted themselves into school visitors, making calls with the purpose of creating an interest among the parents and securing new scholars as well as the more regular attendance of those already on the roll. In cases where the genuine reason was lack of suitable clothing, work was given to the child that he might earn what was necessary. For some weeks the visits paid numbered twenty a day. Through these visits, extending far and near, the visitors sought not only scholars, but also to introduce themselves to their neighbors and to bid them welcome to the Settlement, and chiefly to the bank, which was opened every evening from seven to eight o'clock in the vestibule of the church. No stronger inducements to become depositors could have been devised than the picture seen through the open door, of the Resident seated beneath the burning gas jet, surrounded by bankers, many of whom would stay for the hour, joyful to do nothing but hang around and get an occasional word of encouragement or rebuke from the Resident.

The bank is conducted on the stamp system, which is used in New York and Boston, but has just been started in Phil-

adelphia through the instigation of the Library Association. Immediately on its introduction, the depositors increased steadily, but when the Settlement ladies became the cashiers, the increase was wonderful, increasing in four-and-a-half months from 103 to 374. The little ones not only hung about the bank, but all day they watched, like birds of prey, for some one to go in or out of the Settlement; a strong evidence of how much joy a friendly word or touch gave them, and the patience with which the Residents received their too warm greetings was a lively proof of their good will towards men.

The library is open every Saturday morning and every Wednesday evening in the hall of the church, the children coming and going at will, always being encouraged, however, to stay and play games or read. None can take books out, except subscribing members, the subscription being ten cents a year, and fines charged for books damaged or overdue. There are about 1000 books in the library, and 119 members. On Saturday morning we have always had help from non-resident workers, especially from Swarthmore, and their help was of great value. The students from Bryn Mawr help us regularly with the mid-week classes. We hope that we may have their help and still other in the coming year.

During library hours there is a happy little class making scrap books, which they plan to carry to the hospitals.

Four nights a week the carpenter shop is open, when a class of eight boys is instructed in simple carpentry, making step-ladders, shelves, etc., for private sale; the boys themselves find the purchasers, and after reimbursing the Settlement for the cost of materials used, retain the profit.

Every morning, during the spring and early summer, the kitchen of the cooking school was open for the sale of simple dishes, in the making of which some girl had assisted, the idea being to interest the women, who were purchasers, in the making of nutritious food, and later when more cooking classes are opened, they will be invited to join them. Last spring there was but one class in cooking, composed of seven

older girls, but for the coming winter, a trained cook has been engaged, and there will be classes for all ages. This work is under the care of the Assistant Head-worker, There is an admission fee to all classes where anything like a trade is taught, as it is not felt advisable to give, all things involving a sacrifice being more truly valued.

A number of classes were conducted by non-residents, which were of great value to the children and to the Head-worker as well.

There was a kitchen garden for fifteen little girls ranging from six to ten years of age; this class was carried on all summer; also a natural science class of thirteen boys and girls, which was called the "Pollywog" class, because its formation was suggested by the lively interest some of the children took in the pollywogs which one of the Residents brought to the Settlement, and gave away; there was also a class in simple clay modelling for little boys and girls.

All the regular work just mentioned was carried on in the Stuart Memorial Church Building, while the Settlement home became a place for the more informal and social meetings with our neighbors. We receive many visits from them. The boys and girls had their special meetings at the house for music, stories and games, and these evenings resulted in our better acquaintance with them and with their individual needs. On Sunday afternoons the tiny folks had an hour of singing and stories, and the evenings were devoted to the older boys.

What the young boys and girls in the St. Mary Street neighborhood need most of all is work—good, steady, intelligent work. It is not lack of money which is the poverty that we most deplore, but lack of self-hood, that self-hood which comes from work and makes it a blessing even though it be a bitter struggle for existence. More pitiful than the sight of actual suffering and misery is the sight of grown boys and girls idling away their time on the street, indifferent to their poor surroundings, with no desire to work themselves up above them, happy in an idleness which means

soul stagnation, their characters weakened so that they are liable to the contagion of all kinds of vice. The St. Mary Street Library workers have already been able to help many of these to live more industrious lives through their cooking classes, carpentry shop, etc., and the Settlement has the same object in mind. Here and there a boy or girl has felt the pleasure, unlike all other pleasures, of creating with the mind and hand that which was not before, and that which was goodly to look upon; even though that something was but a loaf of well-baked bread, a well-proportioned step-ladder, or a little clay-modelled apple. When once the boy or girl has felt this pleasure, something of that which inspires our great mechanics or our poets has become theirs, and the character transformation begins. Through their acquaintance with the Settlement home, through its attractiveness, through what is taught them directly or indirectly in the various classes, we hope to inspire them with a keener desire for better things, and to help them to acquire the industrious habits necessary for attainment. In this struggle to work for that which is worthy will come the development of character which is our ultimate object. Out of this struggle—in which they will need staunch friends to stand by them—will step forth first one and then another of these boys and girls, grown into industrious, God-loving men and women.

Our summer arrangements, which looked at one time most hopeless, proved quite the contrary. When our two able workers were obliged to leave us, Miss Dora Freeman took the position of Head-worker for the summer months and Miss Cheney took charge of the summer home which was given for our use.

The work in town was of course varied with the hot weather, but Miss Freeman's conviction is that it is most important that the work should not be in any measure neglected at that season, which is the time of the greatest idleness and of the fewest resources, and the idleness brings with it the natural evils. It is instruction, not pleasure, which these people need, very simple instruction to be sure—

but something to occupy them. Miss Freeman had classes and meetings nearly every evening, and no opportunity was neglected to bring the neighbors to the Settlement.

The summer home at Devon, sixteen miles from Philadelphia, was open for two months, receiving fifty-eight visitors in groups numbering from thirteen to seventeen persons, chiefly children, but mothers with their children were warmly welcomed. It was very disheartening to find how difficult it was to get the parties together—a difficulty which, however, decreased perceptibly with each returning party. Indeed the negroes—and they were our chief guests—are too inconsequent to be relied upon, even in matters affecting their own pleasures; but once there, no party cared to return to their homes. If we should again have a summer home to which to invite them, we shall not be likely to have any difficulty in securing guests. Those boys and girls learned much on their visits and the evidences of quiet influence and eagerness to do what was right were very touching. These children do not even know how to amuse themselves, the residents having to teach them even to play games, and here as in all of our work, we found we did better when we handled but small numbers, endeavoring to touch the few on many sides rather than the many on but one side.

It will be seen that our work thus far has been very irregular; for owing to the summer season's near approach at the time of opening, we looked forward to changing workers, and the school visiting occupied so much time that our small force was unable to carry on many classes—but in the retrospect, we feel that we have gained, not lost, by the unsettled character of our work, for the establishment of friendly relations has been more widely effected, and the residents have had more time to share the home life of their neighbors. The policy of the future will be much enlightened by this varied course, for each community must be studied in its own setting—and the work introduced carefully thought out.

CHILD SAVING WORK IN PENNSYLVANIA.

BY HOMER FOLKS.

The state of Pennsylvania takes no direct part in the care of dependent children. It has no officials engaged in this work, no central authority to which such children are committed, and, if we except the schools for soldiers' orphans, which have never been regarded as charities, has never owned or controlled any institution of this nature.

The state legislature does, however, grant appropriations from time to time to a number of the private non-sectarian institutions for homeless or abandoned children.

After the appropriation is made, the state exercises no supervision over its expenditure, and has no voice in the admission or discharge of the children. The State Board of Charities, however, visits the institutions, and bases its subsequent recommendations for state aid on such visits, and the financial statement before noted.

In caring for special classes of children, the blind, the deaf-mutes, the feeble-minded and the delinquent, the state has pursued a similar policy of aiding already existing private institutions. With the single exception of the Pennsylvania Reform School at Morganza, no agency touching the child problem is under the direct control of the state.

The political unit whose duty it has been to make provision for the care of dependent children and to meet the expense of their support in the county. The Directors of the Poor, usually three in each county, have charge of the distribution of outdoor relief, the care of the almshouse and of dependent children.

Previous to 1883 all dependent children were sent to the almshouse.

Extracts from a paper by Homer Folks, Secretary of New York State Charities Aid Association, and printed by Geo. H. Ellis, Boston.

XUM

In 1883 the State Board of Charities, with the Directors of the Poor, the Charity Organization Society, and the Children's Aid Society, secured the passage of a law forbidding the retention of any child sound in mind and body in the almshouse for a longer period than sixty days.

The counties were left entirely free to make such other provision for the children as they saw fit. As a result, nearly every possible method of child-caring is represented in the courses chosen by these sixty-seven counties.

The desire to shelter, warm, clothe, and feed friendless children has usually expressed itself through an institution where such children may be sheltered, warmed, clothed, and fed in generous numbers, the whole process being under the direct inspection of its supporters. There are forty-seven such institutions, non-sectarian in control, in the state, eighteen of which are in Philadelphia.

The greatest of these child-caring institutions, and one which lies very near to the heart of Philadelphians, is the Girard College for Orphans. The fact that it is called a college need not cause us to forget that it is a child-*caring* institution, the wealthiest and one of the largest in the land. The average age of the 137 boys admitted in 1891 was eight years and two months, and the average age of those discharged sixteen years and eleven months. The average duration of college or institutional life is, therefore, little short of nine years. Girard College is worthy of a volume. It is mentioned here to indicate the fact, often overlooked, that it is a large factor in the child-caring work of the city, and that its influence should be taken into account by any student of the subject. Admission is limited by the terms of the will to "poor white male orphans between the ages of six and ten years." The term "orphan" is held to include any fatherless child whose mother has not re-married. The "waiting list" numbered 503 on Jan. 24, 1893; and about two years now intervene between application and admission. About 70 per cent. of the 1,559 pupils in the college Jan. 1, 1893, were admitted from Philadelphia, and 30 per cent. from other

parts of the state. The value of the endowment, and buildings of Girard College is reckoned at $15,500,000, and is steadily increasing. The magnificence of this endowment will be better understood when we remember that the endowment of all the other child-caring institutions of Philadelphia is but $2,000,000,—a magnificent sum in itself, but insignificant compared with the Girard estate. The total value of the real estate owned by the 217 private institutions for children and adults of the Empire State of New York, is but $20,000,000. The endowment of Harvard is stated at $11,500,000, and of Yale at $10,000,000.

What Girard College is for boys, the Foulke and Long Institute, organized in 1887, is for girls, except that it does not admit pupils under eleven years of age, and is a much smaller institution. Regular courses of study, three years in length, are offered in housekeeping, dressmaking, and business. Of the forty-five other non-sectarian institutions for children, we note that, in general, they are small institutions. Thirty of the forty-five have less than fifty inmates each, five have between 50 and 100, nine between 100 and 200, and only one more than 200. Their aim is less purely educational than the two institutions we have noted, and, in general, it may be said they are only temporary stopping-places, from which the child is returned to family life, either with his parents or by adoption or indenture.

As to conditions of admission the institutions vary greatly. Many do not observe, or at least do not announce, any inflexible rules. Others make specifications as to age, sex, legitimacy, morality of parents, residence, etc. There is also a great variation in the terms offered to parents; *i.e.*, complete surrender or obligation for partial or entire support. Other conditions being fulfilled, there yet remains the condition that there shall be a vacancy. To secure admission for a child to a "Home" is not the easy matter it might appear. Worthy parents often find it very difficult, while unworthy ones often find it possible. Some central agency which could sift the worthy from the unworthy, and im-

partially refer each worthy case to the proper agency, assuring itself that it was received, is greatly needed.

The institutions also vary greatly as to the length of time children may remain. The Orphan Society, the oldest institution of the city, indentures girls at fourteen and boys at twelve. Most institutions place out as circumstances warrant and opportunities offer. Statistics as to the duration of institutional life of children discharged are not published in the annual reports. Each institution has its own method of investigating applications for children and of supervision of placed-out children.

All religious denominations seem to agree in at least one point, that it is their duty to make some provision for homeless children. It is doubtless true that religious motives have inspired the great amelioration in the lot of children cared for by the public, and have brought into existence many institutions and societies which are non-sectarian; but we have a more direct recognition of the duty of the church in this matter in the existence in the state of forty-four child-caring organizations under direct denominational control, and sheltering at the latest report, 3,877 children, about 45 per cent. of the dependent children of the state. The Roman Catholic church whose care for orphans dates back in Philadelphia to 1829 and in Pittsburg to 1840, has under its charge 28 of these institutions, with a population of 3,042. With regard to the Roman Catholic institutions we venture three observations:—

1. They present about the only instance of extended, effective co-operation among child-caring agencies. While in too many cases the non-sectarian and Protestant organizations are separated by jealousies and distrust, the seventeen institutions in the archdiocese of Philadelphia present an organized rational system.

2. The predominance of the religious orders in all Catholic institutions emphasizes and deepens every item of religious belief or training which may have found a place in the child's life.

3. While the church disclaims a preference for institutional life, and distinctly asserts that the family plan is its ideal, it is unquestionably true that in its practical workings their system allows large place for institutional life. The average number of inmates in their institutions in Pennsylvania is 103; while the average in the Protestant institutions is 63, and in the non-sectarian 80. This is undoubtedly to some extent due to the greater difficulty of placing children in Catholic country families.

The 14 Protestant institutions of the state, representing 9 different denominations, are now caring for 932 children; and the 2 Jewish institutions, for 92 children.

It should be said of all these institutions that the term "sectarian" applies only to their management. In the admission of children, so far as the writer can learn, there is no formal discrimination on denominational grounds.

[The above extracts are from a valuable paper just issued. It is carefully written and deals with the state and county work for children, the societies for placing-out and the conference on the Care of Children, in addition to the sections on institutions which we have here printed. It is full of interest and only lack of space prevents our giving it in full. ED.]

AMERICAN SOCIAL SCIENCE ASSOCIATION.

The annual meeting of the A. S. S. Association will be held at the Saratoga Springs, September 4—7. President Wayland, Mr. Hamilton W. Mabie and others interested in the association will speak.

Social science has been greatly advanced by the work of this association. Many societies such as the National Prison Congress, American Bar Association and the Economic Association, are its offspring, and the views it presents are those of thinking men whose opinion is of great value in questions of reform.

XUM

INSTRUCTIVE DISTRICT NURSING ASSOCIATION.

The Boston Dispensary, established in 1796, divides the city of Boston into ten out-patient districts, each of which is provided with a competent physician, who administers medical and surgical treatment, free of charge, upon proper application. No nurses, however, are supplied by the Dispensary.

The Instructive District Nursing Association, organized in 1886, provides and supports nurses, duly certificated by some well-known training school, who, acting under the immediate direction of the out-patient physicians of the Boston Dispensary, care for the sick poor in their own homes instead of in hospitals. As an integral part of their service, the district nurses are required to instruct the families they visit, by example and by precept, to take better care of themselves and their neighbors, and to promote their own welfare and the public health by obeying the laws of wholesome living and by practicing the simpler arts of domestic nursing. This work is intended to supplement, not to duplicate, the proper function of hospitals; ordinarily, only those cases are attended which the hospitals do not receive. Special nurses are supplied on the request of any physician of standing, according to the subjoined formula, upon a post-card, which may be procured from the agent of the Association, who is in daily attendance at the office from 9 A. M. until 2 P. M.

INSTRUCTIVE DISTRICT NURSING ASSOCIATION.

Name of Patient.....
Address.....
Disease.....
Circumstances.....
Orders.....

Signed.....
Attending Physician.

For these reasons the organization is known as the Instructive District Nursing Association.

The Board of managers, consisting at present of nineteen ladies, has the entire management of the business of the Association. This Board can at any time have the assistance of the Advisory Board.

The Association works, for the most part, in connection with the Boston Dispensary.

All nurses *must be graduates of a regular hospital training school.* One nurse is assigned to each of the ten Dispensary districts, and meets the Dispensary physician of her district each week day; from him she receives the list of cases to which he has been called, and she usually visits the sick with him; sometimes she makes the round of visits alone after obtaining his written or verbal instructions.

Nurses are expected to work eight hours each week day, but only in exceptional cases on Sundays, holidays, or nights. The nurses receive $40 per month during three months' probation, and then $45 per month; after two years' service the salary is $50 per month. In addition, each nurse is allowed $5 per month for car fares, and $2 per month for charwoman and the necessary washing for patients; also one month's vacation without loss of pay, a substitute at $40 per month being provided.

There are two managers for each district, to whom the district nurse reports at a stated time each week at the office of the Association. All the nurses meet the president of the Association at the office once each month for general consulta ion and for discussion of some given subject or paper. The President also receives each month from each nurse a written report describing in detail the cases she has attended, and especially the instruction which she has given.

Articles needed in the sick room are kept at four places in the city, and are loaned under the direction of the nurses, who are responsible for their return to the supply committee. The Association furnishes, upon request of any physician of standing, extra nurses for special cases, in emergencies, or or night duty.

XUM

INTELLIGENCE.

RAMABAI ASSOCIATION.

The formation of a new circle has been recently reported, the incidents connected with which are interesting and pathetic. The circle was formed by Miss Beeton in Miss Spence's School for Girls, 6 West 48th street, New York, and is pledged to a scholarship of $100 annually. It is called the *Alice Spence-Prentice Memorial*, in memory of a little orphan girl whom Miss Spence, and her friend Miss Prentice, adopted at the time of her mother's death, five years ago. But their tender care could not save her from a fatal attack of diphtheria, and she has passed away at seven years of age.

Miss Beeton writes of her that, even so young, she possessed a charm and power of personality very rare—that she was the sunshine and centre of the school's home life—and that in her little prayers, always spontaneous, as she chose to talk things out to God, she never forgot the lonely. The pupils of this school must feel that, in keeping green the memory of little Alice by this memorial gift, they are brightening the lives, and making glad the hearts of their less fortunate sisters in India, of whose past loneliness they can have no conception. And thus are little Alice's prayers answered!

The latest news of Ramabai and the school is through Miss Sorabji of Poona, who is this week in New York *en route* to Chicago. She reports Ramabai in good health, but very weary from her indefatigable labors in the school, and in

overseeing the construction of the new buildings. Her business qualities are considered remarkable; and in the success of her school she challenges the admiration of all who watch its progress. Miss Sorabji further says that the first impressions received by a visitor to the school, is from the atmosphere of love and happiness that pervades it throughout. The girls are like freed birds in their present happiness, and soon forget the sadness, the loneliness, and cruelty of the past. They love and trust Ramabai, and she is to them a loving watchful mother, and sympathetic sister. She is not only educating them as thorough teachers and housekeepers, but under her guidance they may become intelligent, happy wives and mothers.

The prejudices against the school are gradually passing away, and its gentle influences are gradually gaining ground. Ramabai's sweet, unselfish life, her character far above all reproach, and her marvellous abilities, win and retain the respect of her learned brothers. Christian though she be, they often approach her with that form of salutation which they accord to none but those whom they highly honor.

Miss Sorabji, who gives this generous praise of Ramabai and the school, is the eldest of seven highly educated daughters. The gifted mother was the sole teacher of her little girls until each one was ten years of age. She taught them fine needlework, and made them thrifty housekeepers. After they entered school her watchfulness was unceasing; and the father, the best mathematician that side of India, superintended their mathematical studies. One of the sisters has just received a diploma as barrister, the first ever given to a woman in India.

Mrs. Sorabji is at the head of the Victoria High School, which she started fourteen years ago,—conducted according to the English code.—She is principal also of three others, Guzerati, Mahratti, and Hindustani, conducted according to the Indian code. She keeps herself in touch with all the pupils who have been in her schools, by writing to each one every Christmas!

XUM

Ramabai is fortunate in having this remarkable woman for a near neighbor, warm friend, and wise adviser.

Miss Jane Sorabji who is now in this country, taught in her mother's school many years. She recently entered a hospital at Bombay, took first a nurse's course, then a medical course, and was about to devote herself to surgery, when an opportunity of coming to America offered itself, which she could not resist. She speaks English most fluently, is easy and agreeable in conversation, and has all the qualities of an interesting lecturer.

Any one visiting the World's Fair, who would like to hear from Miss Sorabji herself a graphic account of Ramabai and the school, can see her at the Chicago headquarters of Mr. Henry Ballantine, U. S. Consul at Bombay. She came to this country under the protection of Mr. and Mrs. Ballantine.

J. W. ANDREW, Chairman.

Boston June 24, 1893.

ANNUAL LEND A HAND MEETING.

The annual meeting of the Lend a Hand Clubs was held May 31st, 1893, in the Park Street vestry in Boston. A large number of members of Clubs and their friends were present.

Dr. Hale opened the meeting with prayer, the audience joining in the Lord's prayer and then repeating together the twenty-third Psalm. The Boston Club Song was then sung with great earnestness.

Dr. Hale expressed his surprise that Ten Times One, written twenty-three years ago, should have called together such a meeting. Before he heard of the first Club, there were many in existence. Later at Chautauqua, he had the pleasure of meeting many heads of Clubs. He suggested to them that by correspondence they should "hold up each others hands," and from this beginning the wide-spread network of the Clubs working in His Name had sprung.

There are besides the central organization of Lend a Hand Clubs, which takes its name from one of the four mottoes of the story, many large societies with the same mottes or a part of them, such as Christian Endeavor, King's Daughters, Epworth League, formerly Look-Up Legion, Commercial Temperance League and others.

"It does not matter what special Clubs decide to do. Out of necessity has grown the action of one and another, while some Clubs have united in assuming responsibility to which one alone would not feel equal. In this line is the assistance rendered from this country in helping on Lend a Hand work in Ceylon.

"Frequently a single Club expends thousands of dollars in philanthropic enterprises.

"The usefulness of the central organization, like that of the thirteen original States, is in its unifying influence."

ANNUAL REPORT OF SECRETARY.

It is now twenty-three years since the book which gave rise to Lend a Hand Clubs was written. "Ten Times one is Ten," made plainer than ever before, how easily the world might be brought into the great kingdom of faith, hope, and love, if each one would do his part.

Harry Wadsworth never undertook great things. He did his duty to those around him, always with complete unselfishness and faith in the love of his Heavenly Father. He made little talk of it, but faith, hope and love were shown in daily actions. When he died, ten of his friends were ready to gather to themselves each ten more, and in three years the hundred became a thousand. Every three years the number multiplied by ten, until in twenty-seven years the whole world had caught the spirit, and eagerly joined in the army, accepting the mottoes which to-day make the foundation on which all our Clubs are built.

The work which the Lend a Hand Clubs do is far from noisy. There is little sound of drum or flourish of trumpet. The result of work is oftentimes large,—startling, one may say—but the work is performed so unostentatiously that the

results seem more miraculous. The number of Clubs does not largely increase, though new ones are constantly forming. The Clubs which are given up, are almost invariably those connected with churches, where it is thought desirable to have a denominational Club. The platform of Lend a Hand will suit any denomination, and the change means a change of name only. There is no work done by Christian Endeavor, Epworth League, Unity Clubs or Guilds, that the Lend a Hand Clubs may not do. They are bound by the mottoes only. Any Club which accepts them is a branch of Lend a Hand work. Faith, hope and love are the requirements.

There is a wide difference in the work of the Clubs and Orders which accept these mottoes. Quickening the religious life of the church is the work of one, educating the people is the work of another, active charity that of a third, temperance work of a fourth, and so on. Tiny children learn the little kindnesses which make the wheels of life run smoothly, and older people with a larger and broader experience lend a hand in the greater deeds which God may require of them.

The Clubs are registered at the Central Office, to which they are requested to report at least once a year. For these reports we must refer you to our new paper the "Ten Times One Record." It is more for the general work of the office that I report for you to-day. A fee is required from the Clubs, of a dollar for every ten members. These fees are used in the running expenses of the office, and I regret to say, are not sufficient. Kind friends often send small sums and so help us out.

A committee of the Clubs is appointed each year and is called together the last Monday of each month. While the members elected form the committee, they are always glad to welcome members from other Clubs who may be interested to come and join in their discussions. At this meeting, many cases of great need are brought, and the committee is enabled to quietly investigate and aid without publicity.

Occasionally, some case is brought to us, or some person comes, drawn by the alluring name, Lend a Hand, who proves unworthy of assistance. Five such cases have come during the past year and I am glad to say we have not been imposed upon to any degree by any of them.

Special cases have received aid to a large amount, as you will see by the treasurer's account. One of these cases was that of a teacher who bore her long illness and severe treatment so patiently, that we called her the "uncomplaining teacher." Sad and anxious for the future she sat in her room the last day of the old year. Her money was nearly gone, and the physicians said that to leave then was to undo all the good that had been done. A lady from Lend a Hand called, chatted cheerily with her and left a roll of bills in her hand to pay her expenses at the hospital until April. Time went on and the "uncomplaining teacher" bravely bore her painful treatment, and steadily improved. But it was not wise for her to leave for her country home before warmer weather, and it was necessary to raise more money. A letter was sent from the Central Office, to a teacher who had before expressed her willingness to help again if needed. As by magic the teachers of Boston were made acquainted with the sufferings of their sister teacher. Contributions came in, and an Easter gift of board for another month, and $300.00 was placed in her hands. Unexpectedly but wholly in keeping with their considerate kindness, the physicians offered to give two weeks more board, and then thanks to the Christian Union, the "uncomplaining teacher" drove twice to the country, gaining fresh strength, and is now in her New Hampshire home, happy in returning health, and grateful to her many unknown friends. The total amount contributed by the teachers of Boston was $444.30.

There are numberless cases that come to us. Little Abelino, away off in Santa Barbara, had to have his leg amputated, and needed a new one. Good Miss Leitch in Ceylon wanted much a Hale ward to her hospital. We could not raise $500.00, but we were able to send her $75.00. We

have given outings to several girls and women; and every year we have money sent to us for outings for men. Last year we were enabled to give help to eleven men. We are indebted to kind friends for free car tickets, and last summer distributed 1000 tickets where they were greatly appreciated.

The largest undertaking of the Lend a Hand Clubs has been the Noonday Rest. We may say, too, it has been a successful one. The Noonday Rest is a place where working girls can get lunches, at cheap rates, and yet be surrounded by the refinements of life. It is not a charity, but an organization with a limited membership; the membership fees and the small profit on food paying the expenses. A full account of "Rest" will be found in the Ten Times One Record for June. The idea was suggested almost three years ago. A great deal of work was necessary before the Clubs were ready to open the rooms. Thanks are due to Mrs. Martine, and the other ladies who were upon this committee. No one can know the difficulties to be encountered, unless she has been upon a similar committee. The rooms were opened early in December, and by April were found to be altogether too small to accommodate the large number who wished to become members. New rooms were found and opened at 24 Bedford Street. The brunt of the work fell upon Mrs. Macmahon, the present efficient chairmen of the committee, who has served us faithfully, and well merits our gratitude. For what is known as the "plant," and all necessary changes and repairs, we are indebted to kind friends, who have given us the money; but from the start the daily receipts have covered the daily expenses.

The Lend a Hand Book Mission has been doing its work well during the winter. Miss Brigham has been South as usual, and we shall have the pleasure of hearing her report. I would remind our hearers that her money has fallen short and we shall be glad of any gifts in that direction.

Last year we had with us Miss Jennie Dean who told us of the effort being made at Manassas for an industrial school for the colored people. There are excellent reasons why the

school has not progressed faster, but the treasurer writes me, "Our present project is to pay off every claim on the property by the 1st of June. Then if we have no other source of revenue, we will mortgage the place for $1000.00, and use that amount in putting the place in condition for beginning work in October."

The Montgomery Infirmary being under a management of which we could not fully approve, some of the money has been returned to the donors. We are glad to state, however, that a little cripple, in whom one of the Clubs is much interested, is an inmate of the Infirmary, where she is receiving better care than she has ever known before.

We also had with us Miss Jennings, who talked to us of the Indians. We have sent a generous package to Mrs. Picotte, of the Omaha Reservation, for her reading room, and she has acknowledged it with touching gratitude.

The first number of the Ten Times One Record was issued in May of this year. We leave it to speak for itself, and hope that every one present will subscribe for it.

The year has been a busy one. The Central Office has been able to do more than ever before. But that means that the Clubs have wished to do more, and the office has carried out their wishes.

From the Clubs one and another has been called to higher life. Abbie Hutchinson, on her return to New York from Whittier's funeral, came to the office for the little cross. Saying "good bye," she sang so sweetly "God be with us till we meet again," while we stood with bowed heads. We never saw her again; but we know she wore her cross, and lived in faith, hope and love.

As we go from this annual meeting, may we all go with the firm determination that next year as we gather, the little band that "looks up and not down, forward and not back, out and not in, and lends a hand," shall have increased tenfold, and "In His name," shall have wrought the miracles of faith, and hope and love.

The President read the following report of money

expended at the Central Lend a Hand Office, from May 25, 1892, to May 20, 1893.

Manassas School	$256.43
Omaha Reading Room	8.00
Colored Student	3.87
Returned to Clubs for special reasons	62.00
Montgomery Indian School	8.00
L. H. Book Mission	15.00
Vacations and Outings	97.25
Rosemary	25.00
Children's Aid	30.00
"Merry Christmas"	7.00
Boys' Institute	1.00
Special Cases	370.00
Noon Rest	1,041.94
Wendell Phillips Hall Association	5.00
Abelino	29.95
Appalachian Mission (N. C.)	105.00
Ceylon Hospital	75.00
Rev. Mr. Dyke's Mission	40.00
Uncomplaining Teacher	627.30
	$2,807.74
Office and general expenses	489.05
Balance, appropriated,	98.50
Amount received,	$3,395.29

Dr. Hale spoke of the distinctive work of several Clubs and read the following report of Miss Sarah P. Brigham, who has carried on the Lend a Hand Book Mission for the past three years.

MISS BRIGHAM'S REPORT.

The third year of the Book Mission has been accompanied with very gratifying results. This practical educational effort, which began as an experiment, has advanced in influence and activity, and now stands upon a firm foundation.

During the autumn and winter appeals for reading material

were made in the Boston Transcript, Northwestern Christian Advocate, Christian Register, Every Other Sunday, The Classmate, Sunday School Advocate, and the Brooklyn Eagle. The response was prompt and very generous. Lend a Hand office is my post office address, but is not a depot for supplies. From this office letters containing offers of second-hand books, magazines and papers were forwarded to me into the South as I travelled from place to place, and I have informed correspondents where to send reading matter. One hundred and thirty-eight barrels and boxes went as freight into different Southern States, besides a large amount of mail matter. The principal distributing centers have been Greensboro, Burlington, Durham, Smithfield, Raleigh, Fayetteville, Florence, Sumpter, Columbia, Rock Hill, Greenville and Charlotte. From these and smaller places, teachers, clergymen, King's Daughters, Women of Temperance Union, have made energetic efforts to get the publications distributed for miles into the country. Men who came into town to sell wood and farm produce carried home packages of papers, &c., for their families to read and to pass from house to house. Within a few years the attention of Southern Christians has been strongly directed towards the elevation of the poor whites employed in the cotton mills. Mission churches follow the factories, and the children who toil twelve hours daily in the noise of machinery are delighted to get a few back numbers of the Youth's Companion, juvenile Sunday papers, story books and picture cards.

Three graded schools for white children and six graded schools for colored children have been helped in starting libraries. Books, magazines and papers have gone into barren spots, where the people worship in school houses and where the pastor and his people ride for miles to meet and hold religious services once or twice a month. Many clergymen have six appointments on their circuits, and they rejoice to distribute literature as they go. Good publications have gone behind the iron doors and given light and consolation to the convicts.

XUM

I thank gratefully the many interested friends of this mission for their generous literary and financial contributions to this inspiring work. The money contributed has been $297.00. Mr. Edwin D. Mead, 20 Beacon street, Boston, is the treasurer. The expenses for arrears, personal cost of travel, postage, expresses, rent, etc., have been $330.20.

To form an idea of the value of the work of Lend a Hand Book Mission, we will assume there are seventy readers to each barrel and box, and I think this is a low estimate. If this is so, as one hundred and thirty-eight barrels and boxes have gone into the South land, it follows that nearly 10,000 have gained knowledge and pleasure. Beside this, the large amount of mail matter has reached hundreds of readers. Is not this a harvest worth working for?

A letter was received from Rev. C. H. Mead of the American Missionary Society, but owing to the number of speakers it was not read. Space is therefore given it here:

MIDDLE GRANVILLE, N. Y.
May 5th, 1893.

DEAR DR. HALE,—Your very kind letter of invitation to speak at the anniversary of Lend a Hand Clubs just overtakes me here, and I answer at once. Nothing would give me more pleasure than to be with you on the 31st of May, as I remember the very warm greeting I received two years ago. But I must be in Chicago to speak on the evening of the 31st of May, and unfortunately I can not be in Boston and Chicago at one and the same time. I believe most thoroughly in the grand work being done by the Lend a Hands. Its practical benefits are continually coming under my eye, and, being done in such a quiet, unostentatious way, only Heaven will reveal the magnificent good being accomplished. Being specially interested in the work of the Montgomery, (Ala.) Industrial School, of which Miss Beard is one of the principals, I commend that work specially to the work, the sympathies and the prayers of the Lend a Hand Clubs. Convey to the friends, one and all, my well wishes and my benediction. If another year you desire me to come and speak to

you and will give me a little longer notice so I can plan to come, I will gladly arrange to be present and speak as best I can. I wear continually the badge which you so thoughtfully pinned on my coat two years ago, and if I outlive you, it will be among the cherished souvenirs given me by the hands of one whose life has been a blessing and benediction to this world as few lives have. God grant you many, many years yet, and may the sunset years of your life be golden with the memories of hearts blessed and gladdened, through the train of influences for good you have set in motion.

Very sincerely yours,

C. H. MEAD.

Dr. Hale introduced Edwin D. Mead, who spoke on the necessity of creating a public spirit in young people. We must teach people to live for others, and in order to do that we must first help them to open their eyes and see the life that is about them. He spoke of devotion to what seemed to be the smaller things of life. We must develop he said, "an infinite capacity for drudgery." Mr. Mead is much interested in the North End Union of Boston, which is seeking to work in this direction.

Dr. Hale called attention to the different parts of the earth with which the Lend a Hand Clubs were in communication, and requested the secretary to read a letter of Mrs. Picotte, teacher at the Omaha Indian Agency, which gave a vivid picture of life among the Indians, and another from Beirut, Syria, from the daughter of a woman who had come to this country hoping to earn a livelihood to support her family at home. The Lend a Hand office had been able to assist her in disposing of her embroideries, aiding her also when she was ill. The audience united in singing the Roxbury Club Song written for the occasion by Rev. William H. Lyon, which was printed in the June Record.

Rev. Asa Dalton of Portland, Me., spoke of his active interest in unsectarian work, dating back more than fifty years. He believed in the mottoes as a platform on which all people

could work irrespective of church creed, and congratulated the Lend a Hand Clubs on the work which they had done.

Miss Robinson, of the press department of the Order of King's Daughters, gave a brief but cordial and earnest greeting from the younger sisters of the Lend a Hand Clubs. She believed that the work of these bodies was a great unifying power in the world.

Mrs. Ormiston Chant of London, who has carried the Lend a Hand Banner across the seas, made the concluding address.

She was very cordially received, and in the few minutes which were left of the meeting interested the audience by an eager narrative of various enterprises which children in whom she was interested in England had undertaken. It was very well remembered by many of the audience that three years ago when Mrs. Chant was at this anniversary meeting, she was eager to communicate at once with the steamer which was about to sail for England. Mrs. Martine, of our Dorchester Club, sacrificing the pleasure which she would have had in hearing Mrs. Chant speak, took her message to the office of the steamboat Pavonia. The result of the message was that the poor girl for whom Mrs. Chant was interested, was received cordially in London, was welcomed by the Young Women's Christian Association, and Mrs. Chant told some stories of this poor girl's success in after life, of which, she said, the Lend a Hand anniversary of 1890 might take the credit. She pressed on in a series of stories, which made the assembly sometimes cry and sometimes laugh, to tell of the various enterprises which her own children had undertaken in the relief of the poor children whom they knew in the neighborhood. There was a very droll story of an "International Exhibition" of thirty or forty dolls, in the costumes and with the languages of all nations. She ended her most interesting address by saying we had always failed in our delay or indifference to the pent-up power of children. There is no such dreadful power, she said, as the force of a loving child.

The force of a loving child is almost irresistable. We know that love is the strongest power which we have for the hardest work, and no one can resist the approach of a child who is in earnest for a good cause.

She described with great pathos an entertainment given by a cluster of such children to the working women of one of the great English jam-factories, and asked those who heard her to consider how the effect it produced upon such boys and girls might come out in after life, when they had grown to be men and women.

The officers elected for the following year were: President, Rev. Edward E. Hale; Secretary, Mrs. Bernard Whitman; Treasurer, Rev. J. Stilman Smith. Dr. Hale announced that the committees usually appointed by the President would be appointed at a later date. After singing the Clinton Club Song the meeting was adjourned.

THE SCHOOL OF APPLIED ETHICS.

The Executive Committee, after due deliberation, have decided that there shall be no session of this School at Plymouth during the present summer (1893).

The reasons for this decision are: First, that the World's Fair now being held in Chicago, and its Philosophical, Economical, Ethical and Religious congresses, are likely to attract the attention of students throughout the country, and to serve much the same purpose that the School is designed to promote in ordinary years when no such unusual opportunities for thought and discussion are offered.

Secondly. It is hoped during the present intermission to prepare for a considerable expansion and enlargement of the work of the School in the future. Among the plans which are being considered, with this end in view, is a series of winter sessions in connection with some of the leading universities of the country. The first winter session will

probably take place in the winter of 1893—'94, the place selected and program of lectures to be announced hereafter.

It is hoped also to arrange in connection with the summer session at Plymouth a series of meetings of Ministers' Institutes, Teachers' Associations and the like, with a view to reaching a class of students to whom the School is specially fitted to be of use.

It is intended to mark the international feature of the enterprise by inviting one or more distinguished scholars from abroad to take part in the lectures of the coming season. In this connection it may also be added that a beautiful plot of ground at Plymouth, covering twenty-one acres, has been donated by a friend of the School, and that it is hoped to erect on this land suitable lecture halls, dormitories, etc., for the better accommodation of students. Detailed programs of our future work will be issued in the autumn.

The many friends who have signified their interest in the objects and methods of the School are earnestly requested to continue their favorable disposition toward it, and to regard the present suspension of our work, not as a sign of diminishing interest on the part of its projectors, but simply as a breathing-spell of which we shall take advantage to prepare for the more active and energetic resumption of our labors in the near future.

Persons desiring to receive the announcements and programs of either the winter or summer session are requested to send their names and addresses to the Secretary, S. Burns Weston, 118 S. Twelfth Street, Philadelphia, Pa.

TENTH WARD OF NEW YORK CITY.

A writer in a recent number of the New York World draws a speaking picture of the Tenth Ward of that city—what it has been, and is, and a hope for the future. In this ward are one hundred and ninety-eight acres of land, with three hundred people to an acre. There is no green breathing place, public bath, laundry, or free drinking fountain. All around this crowded spot, improvements are going on, but never seem to cross the boundaries of the Tenth Ward.

"When the thermometer frightens sensitive people out of town at 80 I have seen it stand at 102 in some of these rooms under the tin roofs of Forsyth street. At the rear of those rooms was the wall of another house twenty-five feet away, built on the same lot. Hundreds of these rooms are occupied by whole families, and some of the families take boarders. The almost invariable picture is that of a hectic and weary mother carrying an infant, cross and noisy with the prickly heat, or worse with the summer complaint. The maternal solicitude forces her into the street with this charge, for there come some gas-laden whiffs of air, and the play of heterogeneous life on the pavement is a diversion and relief from the awful oppression of that room.

"The sharp wail of the babies gives a poignancy to these streets at all times, and it rises shrill and pitiful above the jargon of blasphemy and the rude sportiveness of the older children who live in the roadways."

It is no wonder that the boys and girls born and reared in this locality are physically aud morally weak. The only wonder is that with such environments they are no worse.

Every now and then reports are made to the municipal authorities of the terrible state of things, but for some reason

or other, little is done to change the condition of the inhabitants. They are not a people given to complaints, but they accept the little comfort which comes to them without quarreling with their surroundings. Almost every country of the world is represented in this settlement; and though the surroundings and inheritances are of the worst, it is remarkable that there are so few criminals.

Naturally the homes supply no social life. Where one eats, and sleeps, and does the family washing in one room, the street becomes the place for social intercourse.

It is in this neighborhood that Dr. Stanton Coit began his Neighborhood Guild, of which we have had occasion so often to speak in this magazine. His first move was with the boys. He made their acquaintance and "thought he saw in some of them germs of a manhood that it was a pity to have perverted or extinguished." He succeeded in interesting them and finally got them to organize a Club on a little better basis than a gang. They met in his apartment. They called themselves the O. I. F.'s. The initials stood for order, improvement, and friendship. It did not take long to ascertain that these boys grasped eagerly at the opportunity to be or do something better than they had been or had done. The discovery of new sources of amusement interested them. Small responsibilities stimulated them. They brought other boys to join the Club, and out of this experiment grew what is now known as "The Neighborhood Guild."

A fine loan exhibition of paintings was recently held at the Guild House in Delancy street, similar to one held during the spring in one of the crowded parts of the city of Boston. It is curious to note the astonishment and the real interest, later developed, of the people who visited this gallery. Such an exhibition was held a year ago in another locality, and was visited by thirty-five thousand people, so that the present plan could hardly be called an experiment.

"No other exhibition ever given in this city was so interesting in the character of its visitors. They were made up of every conceivable grade of humanity below or above the

gentleman of leisure and the lady of fashion—women with shawls over their heads and babies in their arms; barefooted urchins, whose only gallery was the shop windows in the Bowery; toughs, night-walkers, laborers, shop girls, arabs, sneak thieves, but orderly, with staring eyes, conforming to the decent demands of the exhibition."

Each child was handed a card like this:

VOTE FOR YOUR FAVORITE PICTURE.

I like best picture No.....

Signature.....

Were you at the picture Exhibition in No 73 Allen street last year?.....

This does not entitle anyone to a picture, nor does any person receive a prize, but is merely to find out which picture is the favorite.

And the directors are much encouraged by the manner in which the blanks were filled.

As far as possible the Guild endeavors to avoid the appearance of charity, and to induce the people to organize in their own interests.

"They have a club-house, with billiard tables, reading-room, library, gymnasium, kindergarten, gallery and provident fund. They have established by their own subscriptions a co-operative store or dairy, where they can get pure, fresh milk, butter and eggs, and divide the profits. Classes in history, music, painting, gymnastics, sewing, dancing, millinery and literature have been formed. A debating society, free lectures and evening dancing parties have been tried, and nothing has worked so admirably as the bringing of the sexes together under public restrictions. It has been noticed that the rudest of the young folks begin by imitating ladies and gentlemen, and end by emulating them."

The Tenth Ward of the future will be a very different place than the Tenth Ward of to-day, when the Social Reform Club

begins its work. The only condition of membership of this club is active work for one of the several reforms mentioned in their circular.

There is no membership fee whatever required. The circular states that "the club is divided for active work into ten sections to carry out the following definite programme."

First—To establish a Tenth Ward public bath (with hundreds of private bath rooms and two large swimming baths, one for men and one for women).

Second—To establish a Tenth Ward public laundry (where several thousand women every day may do their family washing).

Third—To procure a Tenth Ward park and a children's playground, &c.

Fourth—To establish public lavatories in every street (water-closets and wash-rooms for men and women), &c.

Fifth—To destroy everything in the nature of filth in the Tenth Ward; to keep streets, back-yards and fire-escapes clean; to destroy the vermin that infest all the houses and to educate the people in personal and domestic cleanliness.

Sixth—To found a Tenth Ward people's palace (containing a large billiard and pool-room, bowling alley, a dancing-hall, a concert-room, a theatre, a library, a reading-room and smoking-parlors).

Seventh—To organize a Tenth Ward sick-benefit society on a sound actuarial basis, and to induce all benevolent lodges to place their societies on the same sound basis.

Eighth—To establish co-operative stores throughout the Tenth Ward, so that all the people may buy the necessaries of life at cost price and be sure of getting pure, unadulterated articles.

Ninth—To open public kitchens throughout the Tenth Ward, where families may order all their meals to be delivered hot at their rooms at fixed hours.

Tenth—To look into the condition of labor in the Tenth Ward; to gather accurate statistics concerning hours of work and the sanitary condition of the shops; to raid sweating-

dens and to educate unskilled laborers and working women to protect themselves by organization against unjust employers.

The ten points are strong ones, and if the inhabitants of the Tenth Ward can be led into activity in these directions many of the problems which have perplexed the worried workers in charity will be solved.

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Half of the day is spent in the school room, and during the other half he works in turn at the different branches. In five or six years if a proper home can be provided for the boy he returns to his family, otherwise he is apprenticed or placed with some respectable family where he is regularly visited. There are hundreds of young men who are in excellent business positions to-day who testify their interest constantly in the work of the school where they themselves were educated.

LEND A HAND MONTHLY.

EDWARD E. HALE, D. D. - - - - - Editor in Chief.
JOHN STILMAN SMITH, - - - - - - Manager.

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